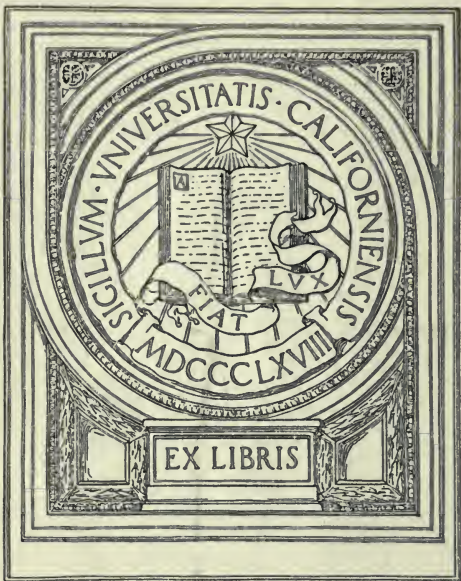


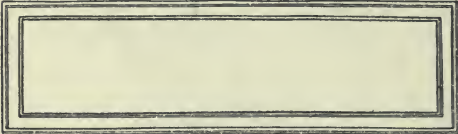
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THE
REMNANT FOUND;
OR,
THE PLACE OF ISRAEL'S HIDING
DISCOVERED.

BEING A SUMMARY OF PROOFS,

SHOWING THAT

THE JEWS OF DAGHISTAN ON THE CASPIAN SEA
ARE THE REMNANT OF THE TEN TRIBES.

THE RESULT OF PERSONAL INVESTIGATION DURING A MISSIONARY
TOUR OF EIGHT MONTHS IN GEORGIA,

BY PERMISSION OF THE RUSSIAN GOVERNMENT,

IN THE

YEARS 1837 AND 1838.

blue
BY THE REV. JACOB SAMUEL,

SENIOR MISSIONARY TO THE JEWS FOR INDIA, PERSIA, AND ARABIA.

AUTHOR OF A "HEBREW SERMON ON THE CHRISTIAN EVIDENCES," AND
"A JOURNAL OF FIVE MONTHS' RESIDENCE IN COCHIN."

Behold, I will bring them from the north country,
And gather them from the coasts of the earth:

I am a Father to Israel,
And Ephraim is my first-born!



LONDON:
J. HATCHARD AND SON, 187, PICCADILLY.
1841.

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LONDON:
PRINTED BY IBOTSON AND PALMER,
SAVOY STREET.

TO ROBERT WOODROW, ESQ.,
OF GLASGOW,
THIS VOLUME
IS DEDICATED,
AS A
TOKEN OF REGARD AND ESTEEM,
AS WELL AS
OF GRATEFUL ACKNOWLEDGMENT OF PAST FAVOURS,
BY
THE AUTHOR.

London, December 1840.



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INTRODUCTION.

THE subject of the return of the Jewish people to the favour of the God of their fathers is one of deep and surpassing interest and moment. The eye of faith, looking into the depth of the divine records, perceives this peculiar people, under the cloud of a frowning Providence, prepared in the fulness of time to be led forward and planted in the Lord their Righteousness, for a name and a praise in every land : (Isaiah lxii. 7.) It beholds them, not as the subjects of the divine hatred, but the objects of God's compassionate love : (Isaiah xlix. 15, 16.) It distinctly perceives that a regard for, and scriptural interest in this people, are co-ordinate with the progress of evangelical truth and personal attainment in the divine life ; that neglect of them is

an evidence of a sickly, as persecution is a conclusive testimony of a spurious and apostate Christianity.

In all the churches of the Reformation, we find an awakening interest to the condition and prospects of the ancient people of God one of the most striking religious characteristics of the day : yet the Jewish mission being confessedly one of the most difficult labours of the Christian church, and one which, in the estimation of those great and good men who have been moved by the Holy Ghost to send after the lost sheep of the house of Israel, notwithstanding the exertions which have been made during the last forty years to lift up the testimony of Jesus amongst them, has never been taken up on a scale commensurate to its importance, or according to that *plan* likely to bring down the unalloyed blessing of the Great Head of the Church, in that fulness with which he is both able and willing to crown the labours of his faithful people.

With respect to the manner in which the ancient people of God are to be approached, to conciliate their esteem, to overcome their prejudices, to gain their confidence, and to lead them dispassionately to examine the credentials of the christian faith, experience proves, that not doctrinal Christianity merely, but the manifestation of

Jesus in the members of his body, accompanying the word of truth, is the simple, effectual testimony to the mind and spirit of the Jew. Christianity, if it be anything, is a living principle. Its tendency is to implant and nourish those gracious affections, which they who are strangers to its truth, and radically unmoved by its power, shall nevertheless behold and acknowledge in the saints to the glory of God. But, alas! not only upon the head of apostate Christianity does the guilt lie of putting stumbling-blocks in the way of the people; (Isaiah lxii. 10;) but upon those whose faith is purer, and whose profession is fairer, a heavy responsibility rests, for requiring what God has not required, and withholding what God has freely given.

The labours of Christians amongst the Jews during the last forty years have tended, in many respects, to deepen the prejudice of that people against the christian faith. And when we for a moment reflect that, under that sacred name, Israel in his dispersion has been most awfully injured and afflicted, need we wonder that the Jewish prejudice is strong, fixed, and determined? Even by those whose motives it were not charity to doubt, how acutely and irritatingly has the Jew been wounded, and in the tenderest place! The godly zeal which has impelled the servant

of Christ to speak the words of truth and love to the Jew, has been alloyed by a violation of one of the strictest and most sacred principles of the law of Christ, which enjoins, “ *Let not the right hand know what the left doeth.*” The precincts of the domestic circle, to which in confidence the christian missionary has been admitted, has been betrayed frequently by partial, always by coloured statements, and scarcely a conversation transpires but it is dragged forward and circulated through Christendom, in a manner repugnant alike to the principles and spirit of the Gospel, to feed a diseased and depraved appetite in the church, which requires these stimulants to impel it to do its duty.

It is not my wish to dwell upon those principles and proceedings with which I have no sympathy, or to point out many evils which have tended to present Christianity to the Jews as a sectarian system. I would simply invite attention to a PLAN, the foundations of which have been laid in deep and laborious experience, with a knowledge of the character and genius of Judaism, and which, through successive years, has been approved by the most signal marks of the divine favour. The INDIAN MISSION to the Jews, in the countries which have not been included in any plan of missionary labour until the present, presents a field

the fairest that can be imagined for a simple, faithful testimony of the Gospel to the scattered remnant inhabiting the deeply interesting lands in question. From the *Bay of Bengal* to the *Caspian Sea*, from the *Caspian* to the *Red Sea*, including the *Euphrates* and the *Persian Gulf*, and the countries adjacent, up to *Bokharra*, there are more than ONE MILLION TWO HUNDRED THOUSAND JEWS, in whose synagogues I preached the word of life, and amongst whom, commissioned by the British and Foreign Bible Society, an extensive distribution of the holy Scriptures was made, although for the attempt former Missionaries were compelled to evacuate the field, and fly for their lives.

The following work I have considered the most available mode (amidst the pressure of the religious concerns committed to my charge by the Association established in Bombay) of laying before the Christian public the nature and objects of "the Complete History of Judaism, as at present existing in various and remote quarters as well as in Europe," which I have prepared; and which now requires but a few months of leisure to complete for the press. As, however, some delay was unavoidable to obtain that degree of accuracy requisite for a work of so very complicated and yet so desirable

a character, it seemed advisable to publish this treatise as a precursor to the larger one. In the larger work will be found an extensive view of the historical circumstances relating to the approaching fulfilment of the prophecies concerning the future welfare of the Jews as a nation ; a full narrative of the discovery of the localities inhabited by the TEN TRIBES, together with observations on the civil and religious state of that very important portion of our people, as well as on the other Jewish communities, of which we already possess an inadequate knowledge.

To have ascertained the existence of the Ten Tribes, as a collected mass of people, has been the peculiar happiness of the writer, who, in these pages, desires to impart his information to the public. It is now manifest, that the longlost people were not among the multitudes who perished by the ruthless swords of Genghis Khan and his conquering family ; and that they have not been scattered to the four winds of heaven, like the sands of the African Syrtes that are driven before the overwhelming blast ; but that these tribes of our consanguinity have been kept faithfully together as a people separate to God.

These circumstances are no longer theoretical, for they now assume the character of ascertained facts. I shall not, therefore, recollecting the

successful result of the Persian mission, and the great hopes founded on this discovery of Israel, regret those years of toil, spent in the investigation throughout every quarter of the East as well as of Europe. On the contrary, my visit to the countries inhabited by the Ten Tribes, or such of them as have outlived the disasters and political agitations which our people have experienced since they emigrated from the land of their captivity, has become a subject of pleasing recollection, notwithstanding the sorrows and sicknesses which usually accompany laborious missionary efforts, It is now proved that God did preserve a great portion of his elect children by removing them to the foot of the lofty Caucasus, and settling them on the shores of the Caspian. (Ezekiel xi. 16.) "Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." (Micah ii. 12.) "I will surely assemble, O Jacob, all of thee: I will surely gather the *remnant* of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of the fold." They shared not the fate of Judah and Benjamin at the overthrow of the Holy City by Vespasian's army, when the sepulchre of the Saviour came into the power of the Romans.

It had long been a problem, whither the remaining Israelites of the Ten Tribes betook themselves when they were last emancipated by their Persian, Median, and Babylonian masters. Antiquarians, learned in the sacred lore of the Scriptures, have long desired to recognise among the various classes of Jews in exile throughout the earth, the real representatives of the *ancient* people; it mattered not whether the Jews known to Europeans were afflicted by an abject poverty, or enjoyed the comforts of envied riches, the identity of any great portion of them as incontestably the *elect people* of God would ever have been hailed with the utmost joy; and certainly by none more cordially than by the dispersed Jews of Europe. Yet the mystery admitted not of a solution that could be acknowledged by all the various claimants to that glorious appellation; and consequently the people, frittered away into so many minor divisions, became more despised by the Gentile nations than they would have been, if any great body of people could have been generally recognised as ISRAEL. By the discovery of this REMNANT of the Ten Tribes, Israel will regain a name among the nations, and the consideration due to an ancient people, approved though chastened by the Most High.

The Hebrew character had been so much disguised in consequence of the ills to which the

Jews had been subjected, as well at the hand of their Father as at that of man, that it was no wonder if it could not be perfectly recognised. Their rabbis and religious governors were as well educated as most men of any creed; they sedulously laboured to preserve the ancient institutions, to maintain the national customs, to comply, together with the congregation, in all the holy observances, to keep the fasts and feasts, hand down the traditions, and contribute by precept and example to identify their people as the faithful servants of the God of the Hebrews. The appellatives of German, English, Spanish, French, Polish, or Russian Greek and Armenian Jews confused too seriously all the distinctive marks of the ancient nation, and all the recognisable attributes of their characteristic separation from the nations of the earth. These Israelites became too much blended with the divers nations among whom they dwelt, which is sufficiently proved by the fact, that there was and still is a great dissimilarity between any one of the above recited communities of European Jews and all the others. They had, moreover, become chiefly commercial in their pursuits; and it is known that the ancient elect of God were either martial, or addicted to agriculture. They had generally lost the power of conversing, when travelling or in their usual habitations, in He-

brew, so that our ancient tongue was no longer a spoken language, in any degree of purity. Hebrew in matters of religion was a written language, and formed the study of the rabbis, and those learned in our law and ceremonies; but with the people, there arose a degrading intermixture of all the vernacular tongues of modern Europe, as their only means of communication upon the objects of ordinary life; so that the Jew from a distant land understood with difficulty the speech of him who was resident in the country that was visited on affairs of commerce. German, I believe, forms the chief alloy in the vernacular of the Jews, and is the best understood mixed mode of speech by all classes of our brethren.

The Jews, indeed, continue in many places to wear long beards; everywhere they assemble in synagogues; have rabbis and priests, with other officers appointed by the congregations; possess some privileges of self-government, although the rulers and governments of the lands in which they have settled in their long exile, deny them the civil rights of recognised citizens in a sufficiently generous degree. It would be wise of the powers of the earth to do away with this injustice, and to show a more liberal policy towards a people who contribute so much to the convenience of the fiscal concerns of the various governments which

they so peaceably obey. No insurrections or rebellions are recorded against them, but they everywhere have gained the reputation of good and loyal subjects; therefore they should not remain unrewarded. They are ingenious and industrious,—“The labourer is worthy of his hire.” Yet they suffer from nations to whom they are so useful, and have ever suffered great persecutions, and great abuse and contumely.

If they have been persecuted; if in England, in the times of Richard I. and King John, they have been tortured before a slow fire to extract from them their gold; if in France they were falsely belied and all massacred, that their gold might be confiscated,—the infamy of the calumnies against them being at the same time known; if they have been banished from many kingdoms, such as Spain, &c.; now is the “appointed time” to render justice to them, and make them some retribution for all the evil that has been inflicted on them.

It will be proved in the details, that notwithstanding all the difficulties in properly identifying this people, the Jews are still everywhere to be considered as the children of *Israel*; and that, however disguised by the irresistible effect of their multiplied persecutions they may be, the European and other Jews will form themselves into a great

nation, when they know of the actual discovery of the long lost remnant from Samaria. Blessed, therefore, be the name of the Most High, who has faithfully kept his holy word, preserved his people of Israel, and multiplied the seed of Abraham, according to his gracious promises:—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee, and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."—Deut. xxx. 1—5.

The discovery of the *Remnant* is of consequence in the present posture of both religious and poli-

tical interests, for it removes every discouragement, rebuts the odious shafts of sarcasm and of contempt, and reinstates our people in the eyes of the christian world. It will infallibly give the Jews a greater confidence among themselves, and very possibly will be the immediate incitement towards the commencement of that movement of the elect people towards their home, that land of which Jacob and Judah are the true heirs, which has been promised unto them in Holy Writ.

“And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains : and mine elect shall inherit it, and my servants shall dwell there.”—Isaiah lxxv. 9.

It is not my present purpose to make many observations on what shall ensue when the Israelites do re-occupy Jerusalem ; yet a few words may be added on that particular subject, which has engrossed the attention of christian prelates and divines more, perhaps, than any other of the scriptural prophecies ; viz. the Millennium.

Of the nature of this Millennium I shall simply state my opinion, that it is mystical ; yet it is assured by Scripture. Undoubtedly it will be a golden age, when justice, charity, and faith shall hold undivided sway, and when the Governor shall be Christ Jesus, the Messiah.

Micah iv. 6—8.—“In that day, saith the Lord,

will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halteth a *remnant*, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion, from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Certainly the disposition manifested by many Protestant communities has been praiseworthy and truly Christian in past times; they have not hesitated to spread the genuine doctrines of the New Testament, and they have gone among the heathen without the aid of any executive power to punish those whom they could not convert. But now a clearer dawn breaks upon the religious horizon; there are prognostications that the ruling power of the Almighty is in more immediate action, the kingdom of heaven is more sensibly at hand, that the Millennium may be expected with more proximate certainty than in the long centuries that have elapsed since John and the great Saviour, of whom he was the harbinger, proclaimed the "Kingdom" to the nations of the Roman empire, and to the people of the land of Judæa.

The present is possibly not a blind generation

of the Jews; they have, and I myself individually have long professed to have, a just perception of the times that are coming. The breath of heaven is in the dayspring of the East. The winds of salvation rise beneath the coming sun and the new dawn.

Do not think that Jacob, who received the blessing that by birthright belonged to Esau, will choose to yield it up to the disciples of the great preacher Paul, as the moment approaches wherein Jacob shall vindicate his inheritance. (Isaiah xlvi. 20.) "With a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob."

Who are the rivals of Jacob? The fierce Ishmaelites, and all the posterity of Agar, begin to feel that Mahomet has been an insufficient prophet in the eastern world. The Musulman power is abridged and controlled; the Ottomans quail and turn themselves towards the Christians, lest they themselves should be submerged in the strife of political ambition; the Hebrews will not consent to be the last in the race of salvation; they already listen, and many of them read the New Testament. The fulness of the Revelation is about to be recognised, and Christians must not be lukewarm and re-

miss in their high vocation. Think not that if Ishmael has failed to make good his claim to be the heir of Abraham, the Gentiles are to appear in the great day as the representatives of Isaac. The posterity of Isaac represent the elder children of the house of God; and although the Gentile shall accompany Jacob, he is not to have precedence of him.

As I have endeavoured to show that the Jews exist in a national body, although they have not yet returned to Judæa, I shall proceed to speak of the probability of their restoration, and of the comparative facility of the surrender of Jerusalem to their tribes. I have said that the descendants of the Ten Tribes are forthcoming, and are animated by a sufficient spirit; that they retain a nationality, and are possessed of great wealth. Let us then entertain a belief that the Almighty hand is again ready to reconduct them. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." (Exodus xiii. 21, 22.)

As the commands of God are not to be disobeyed, and a prompt obedience is due to his parental voice, their recall will be speedy, and

their restoration sudden ; whenever God shall cry, Go ye and occupy your city of Sion and the land of promise. Isaiah xxx. 19. "The people shall dwell in Zion at Jerusalem: thou shalt weep no more."

Jerusalem has long worn the attire of the widow ; she has mourned, and ashes have covered the brow of Sion. How soon may not the song of joy be renewed, and the voice of the bridegroom be once more heard ! Jerusalem herself claims Jacob in the freshness of renewed youth, as the heir ; she has long been a place of motley occupants ; the surrounding territory has for centuries been a waste under the Moslem and the Turk, the Saracen and the Arab, the star of whose ascendancy has set ; whilst a star in the East, betokening the advance of civilisation, the probability of agricultural renovation in wide-spread fields, now arid for want of cultivation—this brilliant star, as that seen by the magi who repaired to the cradle in the manger at Bethlehem, is but a figurative harbinger of the promised return of Jesus, when he shall be acknowledged as the Messiah.

I am not now addressing myself to Jews ; I speak to Christians, and write in favour of the Jews. I inquire then of Christians, celebrated for candour, reason, and biblical learning, is

there not an imperative necessity in the constitution of ecclesiastical affairs, according to the very essence of Christianity, that the promise of the restoration of the Israelites should be fulfilled? Has not the Lord promised this? And will he not fulfil his high behest? Certainly the Hebrew nation will be led to their Holy City, and to the site of the beautiful sanctuary built by king Solomon; they will assemble upon Mount Moriah, and will crown the rock of Sion with their multitudes.

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: And I will bring them again into their land that I gave unto their fathers.” (Jeremiah xvi. 14, 15.)

Hosea iii. 4, 5. “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”

This people shall revisit the sepulchres of their forefathers in the valley of Jehosaphat. The dark ages of their long oppression and servitude are fast elapsing; and that which is ordained may take place in our time.

Christians, it is then essentially needful that you be unremitting in your endeavours to effect the return of the Jews. The miseries of a wicked world, that are not to endure sempiternally, have yet to last until the fulfilment of all things; until that moment when God shall vouchsafe to ratify his holy promise to the children of Israel by their restoration to their inheritance. Wealth they possess more than sufficient to purchase their land of the ruler of Egypt. But the great purchase of Jerusalem is not to be made merely by the trash of gold and silver, but by their turning to their heavenly Father with repentance of all that is recorded of them in the page of history, and by their bowing before the holy name of Jesus.

Do not let us for a moment think that the Jews are not a patriotic race. Demand of them, if you will, whether *they* do not fully expect that the children of Abraham, of Isaac, and of Jacob, shall re-enter Jerusalem in triumph, and enjoy the possessions of their forefathers in peace and security. They will answer affirmatively; and

they expect the Messiah, as did Simeon, who, having long awaited the advent, exclaimed when he beheld the infant Jesus, " Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation."

That the glorious Saviour should become a sacrifice, and be led like a lamb to the slaughter, was ordained ; and all that then took place, and afterwards came to pass, was a matter of prophecy. The announcements, ay, the menaces of both the greater and the lesser prophets, were exactly fulfilled ; they were so minutely identified in their completion with respect to the Jewish people, that this precision of their fulfilment constitutes an important branch of God's own miracles, which have been recognised as such by all the Christians that have descended in countless multitudes into the tomb, as well as all living Christians, and form a chief evidence of the truth of the Christian dispensation ; equally assuring us also that the remaining predictions of Holy Writ shall be accomplished. Of these the chief is the restoration of the Jews ; and we firmly believe in the same ; so also do the Jews. United in the expectation with us of so great a promise, think ye that they will never unite amongst themselves in purpose ? I assert that Jews and Christians, the *elect* of the children of God, and the *chosen* of the Gentiles

are on the best terms of friendship. Conciliation has proved the offspring of civilisation. Present unto them their Messiah by the brilliant and irrefragable evidences of the Gospel; and may be, they will accept of your proofs, and will join with John, the beloved of our Saviour, and with us, in the exclamation, so replete with a sanctified spirit, that concludes the Book of Revelation, "Come, Lord Jesus."

This new prospect of the accomplishment of what is so devoutly to be wished, is a result of the zealous labours of the faithful. It is an important feature also of the present face of affairs, that the successful labourer in the vineyard, in so far as the recent discovery of the stock of Abraham, which has for ages vegetated in the nearly unexplored regions of Georgia or Circassia, and on the less known shores of the Caspian sea, was himself a Jew who had embarked in the service of the Captain of our salvation. To him it has been a high privilege to have been the envoy to the lost tribes of Israel, and to have carried into effect the views of the Indian Association on that point. From it may be fairly entertained some renewed hopes of the coming fulfilment of the prophecies of the restoration; for there is a purity of conservation in the state of the Remnant now dwelling near the

Caspian, that the other remnants of the descendants of Abraham cannot equally boast of. The route pursued on returning from exploring the Caucasus to Bagdad is probably the route that the Jews will pursue in their progress towards Judea; having to cross the great river Phogat, which is to be dried up for their passage, according to the prophecies. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not." (Isaiah xxx. 15.) "And they shall *come* which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Isaiah xxvii. 13.)

In conclusion, it is hoped that the public will pardon the apparent delay which has occurred in committing these Eastern Researches to the press, being assured that the writer has been by no means idle in the sacred cause, from the day in which he first took it in hand till the present. In the year (A. D. 1837) when he set out for Georgia, the most active personal investigation was instituted, to obtain local proofs of the result of eighteen years previous study and meditation on the history of the Jews, all which have required to be digested into proper form, previous to being presented to the public. As it was only

on the very scene of the biblical events that so much could have been gained in the way of positive information, it was found needful to repair in person to all those regions that surround the ancient territories of the Jews, and to trace their establishments in many countries to which they had resorted after their dispersion.

And finally, the present mission to England, from the Christian brethren in India, for the purpose of advocating these great interests, has accumulated such manifold duties, and so harassing a share of public business on the writer, that he must plead with the indulgent public for some allowance as to the time consumed in the preparation, and for the mode of executing so considerable a task. A mere author might probably have perfected such a work in a more rhetorical and more elegant style; but that was not the thing needful. Being aware that facts in all their naked truth, devoid of extraneous embellishments, are expected in a work of this description, such facts and deductions, therefore, irresistible by their truth and consistency, it is trusted will only be found in these pages. The writer's wish is, to impress devout readers with all that zeal for the welfare of the Jews that he has himself endeavoured to testify; and having once put upon record, in a faithful and simple narrative, all that

he has learned with regard to those very interesting matters, he avows himself ready and prepared to persevere in these labours, to lay aside all thoughts of personal comfort, and to do his duty to his brethren, both Christians and Jews, in that sphere of life to which it has pleased God to call him; not desirous of seeking a home or resting-place from the severity of toil, until the the infirmities of age shall come and leave only the solace of travelling over in imagination and silent reflection the past active scenes of public life.

May then the attention of the friends of Israel be attracted to the long-lost Remnant scattered beyond the Great River, to prepare them by the testimony of the Gospel for that event which is rapidly approaching, when the Deliverer shall appear out of Zion to turn away ungodliness from Jacob,—“when the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”



THE REMNANT FOUND ;

OR,

ISRAEL DISCOVERED.

THE KINGDOM OF ISRAEL.

THE Jews were elected and separated from the rest of mankind to be the peculiar people of God, and to be a blessing to all mankind. Their history is a record of the strivings of the Spirit of God to imbue them, and the nations from the midst of whom they were taken, with a knowledge of JEHOVAH, his attributes, his power, and his will; to prepare a miserable and ruined world for that exhibition of grace and glory, which was to follow in the redemption of all things by Jesus Christ, and the establishment

of the kingdom of God upon earth in the appointed season.

The history of Judah and Israel, distinguished in the word of God as "JUDAH, and *the children of Israel*, his companions," and "Joseph, the stick of EPHRAIM, and *all the house of Israel*, his companions," (Ezek. xxxvii. 16,) is an interesting and deeply humbling one;—humbling, because of the fatal mistake of those unto whom the word of God came, who certainly were destined for great honour and glory; and interesting because of the extensive purposes of God towards the human race through the seed of Abraham, who seemed to be ignorant that the grace of God was destined for the benefit and advantage of all mankind.

The sin of David and the apostasy of Solomon soon manifested their bitter fruits; and that kingdom which seemed settled in their house in its entireness, was rent in twain. In the reign of their successor Rehoboam, the rebel tribes affirmed to that fatal principle, which, in these days it is almost treason to gainsay, (the right of the people to govern themselves,) which was followed with such fatal consequences. "What portion have we in David? neither have we

inheritance in the son of Jesse : to your tents, O Israel ; now see to thine own house, David !” (1 Kings xii. 16.) In A. M. 3029, the revolt took place, and the KINGDOM OF ISRAEL, established by Jeroboam, the son of Nebat, continued two hundred and fifty-four years under nineteen wicked sovereigns, of nine different families. Notwithstanding the faithful warnings of the prophets, the Ten Tribes continued obstinate in their iniquity, and particularly in worshipping the calves in Dan and Bethel. And after every means were resorted to, to win them back to their allegiance to the God of their fathers, the prediction was pronounced, and carried into effect, that EPHRAIM SHOULD NO LONGER CONTINUE AS A NATION, AND THAT THE LAND OF THEIR ENEMIES SHOULD CONSUME THEM, (Isaiah vii. 8.) “ The God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan.” (1 Chron. v. 26.) This was the first deportation of the rebellious tribes, which consisted of those dwelling on the east of Jordan. About forty

years afterwards, the kingdom of Israel, thus weakened and distressed, was completely broken up and destroyed. In A. M. 3283, Shalmaneser and Esar-haddon, his grandson, carried off the remaining seven and a half tribes, planting them in the same places whither their brethren had been carried before them; "and," it is added, "IN THE CITIES OF THE MEDES." (2 Kings xviii. 11.)

Strictly speaking, there were three deportations of these tribes:

1st. Of the two and a half tribes, on the other side of Jordan, by Pul and Tilgath-pilneser.

2nd, Of the *bulk* of the seven and a half tribes, by Shalmaneser.

3rd. Of the *remains* of the latter, by Esar-haddon, who swept the land of even the poor lingerers on the mountains of Israel; so that Israel could not by any means become a people; but remained broken as a nation, and broken as a people too.

To make the riddance complete, Esar-haddon "brought men from Babylon, and from Cuthah and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel." (Ezra iv. 2, 10; 2 Kings xvii. 24.)

THE DISPERSION OF THE TEN TRIBES.

FROM their captivity the Ten Tribes never returned. It has been urged that they returned with Ezra, because that individual sacrificed twelve victims for the aggregate tribes. This no more proves the case, than the fact of St. James addressing his epistle to the Twelve Tribes establishes their distinct and corporate existence in his day. This act of Ezra, simply testified his faith in the purposes and promises of God; of the unalterable love of God for his people, though now broken, and dispersed, and swallowed up of the Gentiles.

It is not to be doubted that individuals of these tribes returned when Judah and Benjamin were restored; for we have New Testament evidence of the fact. To cite individual instances,

we have Anna, who was of the tribe Asshur; (St. Luke ii. 36;) and the apostles were selected from four different tribes in Galilee. For a collective example, the day of Pentecost proves that many of these tribes were distinguished in the days of the apostles; for is it to be doubted, that of the dwellers in Parthia, Media, Elam, &c., who, when the Spirit was poured out, were assembled from the very seats of the captives of the tribes, none were of Ephraim. History informs us, that "Ezra sent a copy of the decree of Artaxerxes to all of the same nation throughout Media, where the Ten Tribes lived in captivity, and many of them came with their effects to Babylon, desiring to return to Jerusalem; but the main body of the Israelites abode in that region; and therefore it hath happened, (says Josephus,) that there are two tribes in Asia and Europe, living in subjection to the Romans; but the ten tribes are beyond the Euphrates at this time."* Again, the Talmud, far from acknowledging the return of the tribes, affirms that only the dregs of the people followed Ezra.

Ephraim no longer existed as a distinct part of the nation. The genealogies of the Jews became

* Antiq. lib. ii. cap. 5, sect. 2, p. 482.

irregular, and the tribes were blended together. Persecution and the revolution of empires diminished their numbers; in short, "the land of their enemies consumed them." The Ten Tribes, however, never were nor can become extinct: and for their *existence*, or rather for the existence of the *remnant*, it is natural to turn to those regions which were the acknowledged seats of their exile and captivity; whilst, for their *identity*, we must refer to other proofs than the antiquary would furnish, and data which perhaps the authority of history would be prone to despise.

The captivity of Judah and Benjamin subsequent to that of the Ten Tribes, and the diffusion of the Jewish family throughout Chaldea, Mesopotamia, Parthia, and Media, (Esther ix. 30,) contributed to further the judgment of God upon rebellious Ephraim, in melting him with the mass of his people, and destroying his existence independent of Judah and Benjamin. This amalgamation, together with the revolution of empires, and the vicissitudes of a hundred generations, renders the identification difficult and almost impossible. But the purposes of God are sure, and who can annul when he decrees?

“The remnant shall return, the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, a REMNANT of them shall return.” (Isaiah x. 21, 22.)

Considering the myriads carried into captivity, and the large proportion of the Ten over the Two Tribes, it is not a matter of speculation to conclude, that the great mass of the Persian Jews, and those of adjacent countries, are of Ephraim, or the Ten Tribes. In fact, the traditions of the Jews of Salmas and the Koord countries affirm this fact. The Jews of Babylon to this day, preserve a distance from their brethren in Persia and Georgia under this conviction. But the identification must be irrespective of tradition, and of those generalities which may lead us to speculate to the end of the chapter, but which would never conduct to any satisfactory result:

The seven and a half tribes which were scattered and sold into Mesopotamia, Media, Parthia, Ethiopia, India, and Assyria, are never likely to return to the land of their forefathers, or to be incorporated in the *true stock* of Israel, as it is not clear from Scripture whether the return of the whole tribes is foretold. We find in the time

of Jeroboam, that the two and a half tribes amounted to eighty thousand mighty men of valour, and since that time must have increased to an indefinite number. The seven and a half tribes must have increased to an unaccountable multitude. What has become of this mighty mass of people, none have been able satisfactorily to show. Every quarter of the world has been traversed, and every region explored by travellers, whose zeal and curiosity have scarcely left a tract unnoticed; and yet, notwithstanding the labour bestowed and the works published, we are as much in the dark as ever. The Indians, the Scythians, the Tartars, have all in turn been put forward as the long-lost tribes, because of some identity in physiognomy, customs, and character. But something else is required besides isolated traits. The Scriptures, the Hebrew letters, the sabbath, new moons, clean and unclean animals, the expectation of a Messiah, and circumcision, are the distinguishing circumstances which are required to identify the family of Abraham; and to place it beyond a doubt that they are descended from him who was the promised heir of the world, in whose seed all the nations of the earth are to be blessed.

It is to be regretted that the majority who have treated this important subject for the last two hundred years, have not paid sufficient attention to the declaration of the sacred Scriptures concerning the whole house of Israel. Even in the present day, from the prevalence of speculative opinions, much confusion has resulted : and certain commentaries have made the plain testimony of prophecy of none effect.

As was observed before, there is a clear distinction between Israel and Judah in the historical parts of Scripture, which were written subsequently to the revolt of the tribes. This obtains equally in the prophetic books, where the same distinction is preserved between the house of Israel and the house of Judah. The confusion has been caused by indiscriminately using the names Jerusalem, Zion, Manasseh, Ephraim, Israel, Judah, the Jews, the Church of Christ, to signify the whole house of Israel. These ought to be restricted to the places, and to their immediate inhabitants ; their application by the inspired penmen being definite. Refer to the eleventh chapter of Isaiah (verse 12,) where the prophet distinguishes Judah as “ dispersed,” from Israel “ outcast.”

“ And he shall set up an ensign for the nation,
And shall assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.”

The prophet Ezekiel, who wrote after the captivity, foretells, in the twelfth chapter, the dispersion of Judah, and seems to apply the same terms to the whole house of Israel. By examining the passage (verse 10) it will be seen, however, to refer strictly to Judah, or to any of the other tribes dwelling with Judah. The prophet Zephaniah (iii. 10—13) uses the same term; yet no instance is found in Scripture in which the expression *dispersed* is applied to the Ten Tribes alone. Israel is described as *outcast*, Judah is termed *dispersed*. In 2 Kings xvii. 18, we find concerning the Ten Tribes,—“ The Lord was very angry with Israel, *and removed them out of his sight*: there was none left but the tribe of Judah only.” Jeremiah, at the third chapter and seventh verse, says, “ When the Lord *had put backsliding Israel away*, and given her a bill of divorce, yet her treacherous sister feared not.” The prophet Amos speaks expressly (ix. 9) by the word of the Lord,—“ I will *sift* the house of Israel among all nations,

like as corn shall be sifted in a sieve,"—meaning, shall be mingled among the heathen. Hosea declares that "Ephraim hath *mixed himself* among the people," (vii. 8,) that Israel "is *swallowed up* among the Gentiles, as a vessel in which there is no pleasure." (viii. 8.) God has cast them away; they are wanderers among the nations,—“ I will no more have mercy on the house of Israel; I will utterly take them away. (i. 6.) But I will have mercy on the house of Judah, and save them.” (verse 7.) In the prophet Zechariah we find that they are to be sown amongst the nations; and if we examine into the present condition of the Jews throughout the world, we shall find that Judah, who is dispersed amongst all nations, his name and his memorial abide.

But Israel is not only scattered and sifted among the nations, but he is swallowed up amongst the Gentiles; he is as a people divorced from God. He has lost the only sign of the covenant which distinguishes the seed of Abraham, and his name and memorial have perished. The descendants of Judah and Benjamin, on the contrary, are everywhere, and by all nations acknowledged as the Israel of God, and will

remain distinct till the day when the Deliverer shall appear out of Zion to turn away ungodliness from Jacob. The majority of the Ten Tribes, therefore, according to prophecy, have been sown amongst the Gentiles as an outcast of the Israel of God, and form a part of the population in nearly every country under heaven, which I hope to show in detail in my larger work, in which that promise to Abraham, that all nations should be blessed in his seed, is minutely fulfilled.

If the Ten Tribes were to be found in a body, as some writers have expected, the Scriptures would be contradicted. The sacred penmen foretold that the Ten Tribes should cease to be a nation, and no longer be reckoned as a people; for *a mere remnant* is promised, one of a city, and two of a family, to be brought to Zion, (Isaiah x. formerly quoted); and this remnant is declared to be preserved, and to be brought out of the land of the north:—

“ Go and proclaim these words towards the north,
And say, return thou, backsliding Israel, saith the Lord.

* * * * *

Turn, O backsliding children, saith the Lord
For I am married to you.

And I will take you, one of a city, and two of a family,
And I will bring you to Zion!" (Jer. iii. 12—14.)

In the same prophet, in the thirty-first chapter, and at the eighth verse, we have a confirmation of this as relating to the remnant of the Ten Tribes—

“ Behold, I will bring them from the north country,
And gather them from the coasts of the earth ;”

and that it is restricted to these tribes is apparent by the verse which follows—

“ I am a father to Israel,
And EPHRAIM is my first-born.”

THE DISPERSION OF THE TEN TRIBES.

(CONTINUED.)

OF the many modern writers upon the subject of the lost tribes of the house of Israel, none seem to have approached so near the truth as Dr. Giles Fletcher, envoy from Queen Elizabeth at Moscow. He supposed the Tartars near the Caspian sea to belong to the Ten Tribes. The reason he assigns is, that the cities and places in that region are called by the same names as those in the land of Canaan; and because the Tartars are divided into ten tribes, as were those of the captives of Israel: he supposes them to be the descendants of the whole house of Israel. He mentions that Tamer-

lane boasted that he was descended from the tribe of Dan.*

Had Dr. Fletcher followed up his inquiries, he would undoubtedly have succeeded in his research, in tracing the remnant to the very spot of their present existence. But since it seems from his dissertation that neither he nor his informants were in that part of the world, nor possessed personal knowledge of the customs and manners of the people about whom he wrote, it is to be regretted that a work of such importance was rendered useless, to other writers and travellers.

The Tartars are the descendants of the Syrians who were transplanted seven hundred years before Christ, when Rezin king of Syria made war, in company with Pekah king of Israel, against Judah. Tilgath-pilneser came, subdued Syria, Galilee, and all the territory east of the Jordan, and sent the inhabitants of Syria to the river Kur, (into which the Araxes emptied itself.)

* The present deposed king of Georgia, who is a pensioner of Persia, and whose family is kept as hostages by Russia, told me that he considered that he and his family were descended from the Danites. The Jews in Persia believe that Georgia was formerly governed by Jews.

And these people, supposed by Dr. Fletcher to belong to the Ten Tribes, are known in the present day as the Usbeck Tartars. And except among the Circassian tribes, which profess the Mussulman religion, circumcision, that great seal of the seed of Abraham, is nowhere practised. The Cossacks have not the least vestige of Israelitish descent; nor are their features in the remotest degree of Jewish character.

As for the similitude of the names with those in the land of Israel,* their existence, which continues to the present day, only serves to prove that the remnant were formerly in possession of these quarters; and is a collateral proof of their existence in these regions, doubtless from a period not long subsequent to their captivity and dispersion.

The Jews of the town of Androva, which is on the north-west of the Caspian, have informed me that they were in possession of those countries as late as the twelfth century, as described by Benjamin of Tudela; and were only finally driven from them in the time of Nadir Shah, when thousands were compelled to embrace the Mahomedan faith. According to their traditions, those

* Yerico and Thabor.

inhabiting the mountain regions, called by the inhabitants Jeordico and Tubar, by the Jews Yerico and Thabor, are the descendants of the two and a half tribes, the first portion of the captivity of the whole house of Israel.

Since the invasion of Nadir Shah, the Lesgyan tribes have surrounded them more completely than ever: and in their isolated condition they have remained distinct even from their brethren in the adjacent provinces of Armenia and Georgia. The evidence on which I conclude them to be in reality the remnant of the Ten Tribes, will presently be stated. The Jews in Imiriti and Gahatia I consider to bear a strong affinity to the *remnant*; but in many respects, from intercourse with their brethren elsewhere, have lost that *caste* which would identify them with the Jews of the mountain regions of Daghistan. The Jews of Imiriti and Gahatia present the singular spectacle, unknown elsewhere throughout the world, of being slaves; an article of commodity to their masters in whose country they dwell.

We will briefly refer to the countries of the captivity of the 'Twelve Tribes. Assyria and Media are among the places most familiar to the readers

of modern and ancient history. Assyria lay north-east of the Holy Land; and Media still further, in the same direction. In the maps, Media is made to include the southern border of the Caspian, as far north-west as the Araxes. This part of Media, however, whether from its mountainous character, or its possession in ancient times, as now, by intrepid and warlike hordes, was perhaps rather claimed by the Medes than actually at all times possessed. It is striking, that almost immediately on the deportation of the tribes into the northern possessions of Assyria, those countries, and especially Media, revolted from under the Assyrians. At this very time, too, an immense migration poured into Asia, holding in subjection the northern countries of that continent; and which would serve to arrest any power which would have been exerted to prevent them proceeding northward. I have always considered the account contained in the apocryphal book of Esdras to possess some historical truth, which may perhaps be separated from it by the process of discrimination and judgment. That account is as follows:—"And whereas thou sawest that he gathered another peaceable multitude unto him: These are the Ten Tribes which were

carried away prisoners out of their own land, in the time of Osea the king, whom Salmanaser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go; namely, of a year and a half; and the same region is called Arsareth (Ararath.) Then dwelt they there until the latter time." (2 Esdras xiii. 39, 40.)

Whether, during the revolt of the Medians from under the yoke of the Assyrians, the above migration took place; and whether the *far country* is the province which lies between the Caspian and the Euxine, or beyond; and whether the *Araxes*, which was the northern boundary of Media, was the stream, or one of them, alluded to; I cannot say. Suffice it for our purpose that

such a migration took place; that the mountain regions between the Euxine and the Caspian were most inviting districts for a people accustomed to freedom, and impatient of the conqueror's yoke; that in these very regions a body of Jews exists, combining in their religious rites and customs (the great distinguishing mark of the seed of Abraham*) all the characteristics of the elder captives of the house of Israel.

With respect to the other places mentioned in Scripture, "Halah and Habor, by the river Gozan;" the river Chaboras, which is called by the Arabian geographers Alchabor, rises among the mountains, runs through Mesopotamia, and falls into the Euphrates.†

The city of Halah, the Chalcite of Plotmez, was situated on one bank of the Chaboras: and Gozan (both province and city) on the other. Thus the Ten Tribes located in Assyria, inhabited

* L. Holst de Sabbath. Flum. in Allat. p. 440.

† Cellarius Geog. Ant. lib. iii. cap. xv. p. 433, places the river Chaboras, or Chalcitis, and Charran, or Haran, near Edessa, and beyond it the Gauzan. Thus the Israelites in their idolatry were returned to the country from which their father Abraham was removed, that he might be separated.

both banks of the river Chaboras, and were separated from each other only by the river which flowed through their territories.

The other colony inhabited the cities of the Medes.* Thus we must seek for the tribes, or the remnant of them, in the neighbouring provinces, which are indicated as the land of their captivity, both in the Chaldean paraphrase and in the original Hebrew. They spread into provinces which are now known as Georgia and Tabarastan. Orosius relates that the Jews who inhabited the provinces near the Caspian, increased in numbers, and confidently expected to return at some future day to the Holy Land. The nation was numerous also at Nineveh and Babylon, after the captivity of the two tribes, Judah and Benjamin; but the number of Babylonian Jews diminished considerably under the tyranny of Antiochus. After the destruction of Jerusalem by Titus, we may naturally suppose that those Jews who fled from Judea would join their countrymen elsewhere. In proportion as the eastern empire declined, that people became populous,

* *In urbibus Mediorum.* The Chaldaic paraphrase is the cities of Media.—BUXTORF, 2127.

and in some respects powerful. Under the presidents of the captivity, they founded colleges which were much celebrated for their learning. Jewish courts of justice were established also in many cities.

The best writers on Jewish antiquities freely allow, that the distinction of tribes and families can no longer be made out incontrovertibly. Thus Maimonides affirms, they no longer existed from the time of Sennacherib.* The Talmudists of Babylon arrogate to themselves a peculiar nobility of descent, at a depreciation of the whole Jewish family elsewhere. “Ezra carried with him,” say they, “the chaff of the nation, and kept the pure wheat in Babylon.” † These very Talmudists, however, refer to Media as preserving families of high descent. And my own impression always was, that if we were likely at all to arrive at a successful solution of the question, “What has become of the Ten Tribes?” we must restrict our attention to those immediate neighbourhoods from whence the colonies of expatriated Jews

* *Hinc familiæ inter confusæ sint, ita ut dignosci nequeant inter se, nec e locis ipsarum cognosci.*

† Maimon. נשילת ידים de Lotione Manuum, cap. 4, sec. iv. p. 49.

went forth ; and if at all found, whether in larger or smaller numbers, it must be in circumstances of isolation, offering few temptations to merge themselves into the body of the Jews, or into the nations of the Gentiles. In the revolutions of kingdoms, the obscurity of localities from change of name, the vicissitudes which have occurred in the great Jewish family in the east, and the exaggerated testimony of the modern Hebrew history, it would be more curious than profitable to follow the changes, alleged and real, which occurred to the various Jewish colonies of the dispersions and captivities. The Jews of Persia are doubtless, more or less, descended from the tribes. The Affghans, Circassians, and others, may or may not be related to the dispersion. But what is wanted, and has long been sought, is a body entitled from incontrovertible internal proof to be considered as the nucleus and representatives of those tribes. It remains to be proved whether those proofs which follow, referring to the Jews of Daghistan, fulfil the expectation in question. They are satisfactory to my own mind ; and I have no doubt they will prove so to those who look beyond the surface, and who are not fettered by prejudice and foregone conclusions.

In this brief sketch I have limited myself to a simple statement of facts : nor can I afford time at present to apply these to the demolition of various theories which have been propounded by successive writers on the subject ; but shall leave these facts to their legitimate effect on those who have given attention to the subject one way or another. Those who take an interest in the Talmudic controversy, and in the efforts which are making to detach the Jewish mind from the influence of the rabbins, will immediately perceive, in the perfect ignorance of the Jews of Daghistan of the precepts and authority of that celebrated code, the irresistible proof how much modern Judaism is opposed to the views and practice of the early Jewish church.

CONJECTURES CONCERNING THE TRIBES.

BISHOP Newton * has remarked, “ that the difficulty of finding out the habitations of the Ten Tribes has induced some to maintain, that they returned into their own country, with the other two tribes, after the Babylonish captivity.” The decree of Cyrus extended, it is true, “ to all the people of God,” (Ezra i. 3,) and that of Artaxerxes to all the people of Israel, (vii. 13;) and no doubt many of the Israelites took advantage of these decrees, and returned with Zerubbabel and Ezra to their own cities; but still the main body of the Ten Tribes remained behind. Ezra, who should best know, says that “ there rose up of the chief of the fathers of Judah and Benjamin,” (i. 5;) and he calls “ the Samaritans the adversaries of Judah and Benjamin;” these two tribes were the principals, the others were only accessories. And if they did not return at this time, they cannot be supposed to have returned in a body at any time

* On the Prophecies.

after this; for we read of no such adventure in history; we know neither the time nor occasion of their return, nor who were the generals and leaders of such an expedition. "The entire body of the people of Israel," says Josephus, "remained in that country, where they were carried captive; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers."*

Indeed, it is natural to suppose, and what evidences history furnishes confirm it, that the Jews of the various captivities spread themselves and took root in the lands of their captivity, and throughout Media, Parthia, Mesopotamia, Ethiopia, and India; indeed, throughout the whole east.† I think it a question upon which it were vain to speculate, whether the Jews of those regions are not largely descended from the Ten Tribes. The point which remains to be proved is, whether, amidst the amalgamation of the tribes, and the destruction of genealogies, any portion may be pointed out, incontrovertibly and exclusively a remnant of those tribes,—the escaped of Israel. The evi-

* Antiq. b. xi. c. 5.

† Orosius, b. ii. c. 7.

dences are numerous and curious, which have satisfied various travellers and inquirers of the general existence of descendants of the missing tribes. In the fifth century Jerome writes, "Unto this day the Ten Tribes are subject to the kings of Persia, nor has their captivity been ever loosed."* He adds, "The Ten Tribes inhabit at this day the cities and the mountains of the Medes."† "In Samarcand," says Benjamin of Tudela, "the city of Tamerlane, there are fifty thousand Jews under the presidency of Rabbi Obadiah; and in the mountains and cities of Nubor, there are four tribes of Israel resident; namely, Dan, Zebulon, Asher, Naphtali."

A writer, who published his travels in the beginning of the last century, says, "that many of the Turks came from Tartary, and that the Tartars are the descendants of the Ten Tribes, which tribes were brought into Tartary by Shalmaneser." "The capital of Tartary," he adds, "is called Samargan, which is very little different from Samaria, once the great capital of Israel's monarch. They have another town called Jericho, a mount named Sion, and another mount distinguished by the name of Tabor, with a river Yordan, (from the

* Vol. vi. p. 7.

† Vol. vi. p. 80.

Hebrew Jordan,) and a thousand other names of places, which plainly prove a Jewish etymology." They are divided into ten great tribes or parties, bearing names not much unlike the ancient patriarchs. Another thing which serves to prove the just validity of this opinion is, that all the Tartars do not only *circumcise*, and use the ancient Jewish rites in almost every point of worship, but traditionally boast themselves of being descended from the Israelites, who, conquering their conquerors, became possessed of all the territories by the Caspian Sea; and hence it was that Tamerlane, or Tam-her-lane the Great, who led the Turkish Bajazet about the city in an iron cage, would often take occasion to be vaunting of his pedigree, affirming "he was lineally descended from the tribe of Dan in an uninterrupted genealogy."*

The Afghans have been pointed to, and I conceive with strong probability of the truth of the conjecture, as the lineal descendants of the Ten Tribes. "If the first wonder," observes a writer in a celebrated periodical, "if the first wonder of the Hebrew nation be its existence, national and religious, in its dispersion, such as

* Probable Conjectures on the Ten Tribes, by Aaron Hill.

we witness it; the second is that interment, as it were, of the Ten Tribes for above 2500 years; from whence, if there be any faith in prophecy, they are to arise as from the tomb, to share the splendour of the revival of Israel. It is natural that the eye should seek with anxious curiosity for the hiding-place, in which these illustrious exiles have so long lain buried. But hitherto we have conjecture alone for our guide; such as it is, it appears to point out preferably the Afghans as their descendants." Foster, in his journey from India, overland, through their country, was forcibly struck by their Jewish physiognomy. Sir William Jones subsequently suggested that they might be the children of the Ten Tribes; and his supposition is countenanced by the fact, that the neighbouring nations believe them to have an Israelitish origin; and by a fact still more material, namely, that they themselves believe it too. For the Jewish name is in such unfavourable repute through the world, that no nation can be suspected of claiming such descent gratuitously. Mr. Mountstuart Elphinstone, in his very interesting account of his mission to Cabul, throws much doubt on their Israelitish descent; for he states, "that no affinity exists between their language and the Hebrew; while, on

the other hand, the Serampore missionaries (who have more recently, and far more fully, examined the matter) declare that in no eastern language have they discovered so many Hebrew roots as in the Pushtoo or Afghan. All testimonies agree in attributing to them the qualities befitting them for mighty deeds. They are robust in their persons, and so brave, that they have long been known in the armies of India, as their most valiant soldiers, by the name of Patans." If the Afghans be the Ten Tribes, and the Ten Tribes be "the kings of the east," whose way may be even now preparing, that title may not be deemed too lofty for a nation which has held the thrones both of Persia and Hindostan.*

Bruce, the Abyssinian traveller, says, "there are Jews in Abyssinia, who are as black as the original natives; which Jews," says he, "must be the descendants of the Ten Tribes." He further adds, "The motto of the king of Abyssinia is,—*The Lion of the race of Solomon and of the tribe of Judah hath overcome.*" Bruce adds, "that the people of Abyssinia consider that they are to bear a part in the final restoration of the Jews."† Dr. Claudius Buchanan's Researches are well known; especially

* Quarterly Review.

† Travels in Abyssinia.

what relates to the black Jews of Bombay and Cochin. "The black as well as white," he observes, "still continue a distinct people, reading the Hebrew scriptures, and practising all the rites of the law of Moses which can be practised out of Jerusalem." The black Jews, he seems to think, derive their origin from the Ten Tribes which were carried away by Shalmaneser king of Assyria, as the others derive theirs from the dispersed Jews of Jerusalem.*

* *Translation of an Inscription granted to the Jews on a copper-plate, showing the time of their arrival.*—Swasti Sri ! The King of kings hath ordained it ! When Rájá Sri Bháskarah Iravah Varma, was wielding the sceptre of royalty in an hundred thousand places, in the thirty-sixth year above the second cycle, he vouchsafed, during the time that he sojourned in Moyil Kottah, to perform a deed, the subject of which is as follows : From Yusuf Rabba and his people, in five degrees of persons, we exact the tribute of due and deference to our high dignity, and of the usual present to our royal person. To these we allow the privileges of bearing five kinds of names ; of using day-lamps, of wearing long apparel ; of using palanquins and umbrellas ; copper vessels ; trumpet and drums ; of garlands for the person ; and garlands to be suspended over their roads ; and we have given in full, seventy and two separate houses ; and we have relinquished all taxes and rates for these ; and also for all other houses and churches in other cities ; and independent of this bond to

To the above conjectures may be added that of the celebrated William Penn, governor of Pennsylvania, who was decidedly of opinion that the Red Indians of North America were descendants of the Ten Tribes. In his general description of that country, he says, "They agree in *rites*, they reckon by moons: they offer their first-fruits; they have a kind of feast of tabernacles; they are said to lay their altar upon twelve stones;

him, we have made and given a Copper Instrument for these latter, separate and distinct. These are to be enjoyed after these five modes of descent, *viz.* by Yusuf Rabba, himself and his heirs in succession: *thus*, his male children, and his female children, his nephews, and the nephews of his daughters, in natural succession, an hereditary right to be enjoyed as long as the earth and the moon remain. Sri; I, Govarddhana Martándan, of Venádar, witness this deed; I, Kotaigiri, Karrun, of Venapa-i-nádá, witness this deed; I, Mana Vepala Manuviyan, of Erádu-nádá, witness this deed; I, Irayan Chattan, of Vállava-nádá, witness this deed; I, Katai Iravah, of Nedambataryar-nádá, witness this deed; I, Markan Chattan, inhabitant of Kilpadui Nayukam, witness this deed.—This is the hand writing of Pozanaya Kezavaya Kellapan, engraved by Vandra Sherry Kandapa.

C. M. WHISH.

The black Jews of Cochin are well known to be preselytes from slaves and Portugese Christians. In 1834, when I was there, two Portugese were circumcised

their mourning a year ; the customs of women ; with many things that do not now occur.”

In a letter to a friend in London he gives the following description of them. “ I found them with the countenances of the Hebrew race ; and their children of so lively a resemblance to them, that a man would think himself in Duke’s Place or Bury Street in London, when he sees them.”*

Another writer, Adair, who lived as a trader among those Indians for forty years, a man of integrity and character, thus expresses himself:—
“ It is very difficult to divest ourselves of prejudices and favourite opinions ; and I expect to be censured for opposing commonly-received statements. But truth is my object, and from the most exact observation I could make in the long time I traded among the Indian Americans, I was forced to believe them to be lineally descended from the Israelites. Hence (he adds) it is probable that the ‘ desert,’ or ‘ further country,’ referred to by Esdras, ‘ where never mankind dwelt,’ may be America ; which country, indeed, would much better accord than any contiguous one could do with that other repre-

* History of Pennsylvania.

sentation which he makes of it, as a great way to go, namely, of a year and a half. Esdras further says, 'The same region is called Ararash or Ararat:—and Dr. Boudinot says, 'A gentleman of the first character of the city of New York, well acquainted with the Indians from his childhood, assured him, that when with them at a place called Cohoch or Oulglah, yet well known, they showed him a mountain to the west, very high, and that appeared from Cohoch, much as the Neversinks do from the sea, at first approaching the American coast, and told him the Indians call it *Ararat*.' '*

Another and more recent writer has advanced the theory, that the whole of the nations which occupy the platform of the Roman empire, the modern nations of Europe, the English in particular, are the tribes in question.† That, originally located in Media and the sea-shores of the Caspian, extending into the provinces and countries north of that sea, they became those overwhelming floods, which the frozen north poured from its populous loins into Europe, to the con-

* History of the American Indians.

† Lectures on Ancient Israel.

sternation of its former inhabitants, in the early centuries of the christian dispensation.

I mention all these views, facts, and theories, that the reader may draw his own conclusions, and form his own opinions. The object of this little work is not to follow Israel in his wanderings and dispersions, and to reckon the real and probable fate of the various tribes. I have my own opinions on the dispersion of the seed of *all the house* of Israel among the nations ; and I believe that the vestiges of the primitive worship of the Hebrews, which we find in various parts of the world, amongst the various nations and tribes, may serve to elucidate the truth of the prophecies concerning Israel, and the fate of this people. I am desirous simply to confine my attention to THE REMNANT spoken of in Scripture, and to consider whether, in or very near the seat of their original captivity, such a remnant does not exist.

PERSONAL NARRATIVE.

BEING at Tehran in the month of March, 1837, prosecuting my missionary labours in Persia amongst my brethren of the seed of Abraham, I paid my respects to His Excellency Graf Simoniech, ambassador extraordinary to the court of Mohammed Shah. In conversation with the ambassador concerning one of the objects of my mission, His Excellency informed me that about five years previously, the Russian government had sent a commission into Georgia to investigate the character and circumstances of the Caucasian Jews. The individuals sent returned without being able to give any satisfactory account of the object they were sent to inquire into: their qualifications not being such as to enable them to throw any light on a question of this character. His Excellency, perceiving my ardent curiosity and interest in what relates to the Jewish people,

and in particular as to any facts which might illustrate the fate of the long-lost tribes, spontaneously offered me every assistance in his power, if I would undertake to follow up these inquiries;—laying no other obligation upon me, than to furnish him with a copy of my journal, when I should publish it, containing investigations through the East on this important subject.

Having consulted Her Britannic Majesty's minister at the court of Persia, and obtained his sanction, I received from him a letter of protection, on which I could depend, in the critical circumstances of the country at that time. The Anglo-Indian army was preparing to march towards Cabul, and all individuals in connexion with England were under strong suspicion. This letter of protection was of the utmost importance, as it enabled me to resist and overcome the intrigues and repugnance of the Russian government of the Trans-Caucasian provinces at my presence during the military operations against Khiva, at this crisis. And I shall not soon forget the impressions left upon me at Tiflis, after I entered upon my investigations, when summoned before the Governor-general of those provinces. Every effort was made to daunt my courage

by an array of military (consisting of Cossacks and *gens d'armes*) drawn up in front of the palace,—the object of which was to expel me from the country, or to induce me to retire. I was enabled, however, in the strength imparted to me at that trying hour, to maintain an independence of spirit, I trust not unbecoming a British subject; and to read such a lesson to General Radifinicki, (son of the celebrated diplomatist,) in the presence of the Russo-Georgian court, which he will not easily forget. What a state of things is that which owes its support wholly to bristling bayonets; where such a system of ramified espionage exists, that the very wife is an emissary to report the actions and opinions of her husband to an ever-suspicious and jealous government!

His Excellency (Graf Simoniech) furnished me with letters to the Governor-general, Baron Rosa, General Brechoft, commander-in-chief of Georgia, and civil governor Palawandeof. All these letters, though of importance, weighed as nothing beside the simple pass of the British ambassador.

I proceeded to Tabriz, and from thence to Georgia, instituting inquiries in every place where Jews resided, to *Akhalsikhe*, *Gooriel*,

Kotais, Khartatanici, and so on to TIFLIS, where I remained for five months. The result of the inquiries is contained in the summary of proofs which follow, convincing my mind that if the remnant is to be found anywhere, the Jews of *Daghistan, Kakhete, Imiriti, Gooriel, and Mingrelia* (including the whole of ancient Cotchei) are these. Had this inquiry been instituted previous to the invasion of Nadir Shah, in the middle of the last century, the evidence which I shall have to consider would have been of even a more striking character. Since that time, owing to the encroachments of Russia, whose policy has been to narrow up the tribes dwelling between the Caspian and the Euxine, the Polish Jews and other Hebrew emigrants, who have followed in the wake of the aggressors, have infused their traditional notions, and in some respects assimilated the religious views of the people in these regions to the Judaism of Europe. The introduction of modern manuals of Judaism has reduced, in some measure, the characteristic antiquity of the people: but it still stands out to the perceptive eye, broad, clear, and distinct,—a state of things, in customs, rites, turn of thought, and manners, leading the inquirer up to more primitive times.

And although the Jews in the districts in question are a poor and a weak people, to those conversant with Hebrew antiquities, and relishing simplicity and unsophistication, especially on matters of such importance as religion, the subject opens up a field of inquiry and meditation, embracing the widest range possible of what is gratifying to the mind and consoling to the spirit. History, philosophy wisely tempered, philology, biblical research, prophecy, may upon this subject be brought to bear; and in the hands of able and dispassionate men, a flood of light may be thrown upon the question of the fate of the tribes of Israel, much to the instruction and comfort of the Christian Church. Circumstances, however, compel me at the present time to be brief: I would simply caution those who may be led to investigate this subject, to come to it in simplicity, and divested of the prejudices resulting from foregone conclusions; also to drink deeply from a well which few scholars linger long at. It is not that of learning merely, but of Hebrew learning. In fact, there is an intellectual as well as a spiritual necessity imposed upon the inquirer, to become on this subject *a Jew*. Like the dialects of a country, or the varied habits of the same

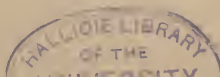
people in the same kingdom, which only the resident can appreciate, but which are lost upon the visitor ; so in the Jewish world there are marks and distinctions, habits and customs, social diversities and religious signs, which arrest the Hebrew, but would pass for nothing with a Gentile.

It remains for me to say a few words on the country in which my researches were pursued, where this peculiar portion of the family of Israel are located.

THE COUNTRY OF THE REMNANT.

Daghistan, on the west coast of the Caspian Sea, lies between the rivers Koisin and Rubas. It is about one hundred and thirty-four miles in length, by between thirty and forty in breadth. It is almost entirely mountainous, as its name, Daghistan, implies, the plain that runs along the shore being a narrow strip. It is usually divided into the following small states, namely, Lesgestan, Schamgal, the khanship of Derbund, and the domain of Tabasseran. Lesgestan is a stupendous

range of mountains running in a south-easterly direction, of great length, but of inconsiderable breadth, and forming the whole north-east frontier of Georgia. The inhabitants are a wild savage banditti, divided into different tribes, whose habitations are secluded in the depths of the mountains, on the loftiest summits, or on the most frightful precipices. The country is rugged and impracticable ; the soil is scanty ; and the level ground being insufficient to enable the proprietor to raise the means of subsistence, he increases the surface to the very summit of the heights by graduated terraces. These rude tribes of the mountains are the terror and scourge of all the neighbouring countries, as they sally down from the mountains, laying waste villages, and carrying off or murdering the inhabitants. The other districts are of the same mountainous character ; that of Tabasseran is covered with wood ; but the valleys are beautiful and fertile. The greater part of the country is still *terra incognita* to the traveller, especially the region indicated as the abode of the remnant in question. It has been the scene of the strife of the three great empires, namely, Russia, Turkey, and Persia, and is divided between them, and has consequently received less attention than some others equally little known.



The Russians, as I remarked before, have contracted the limits of the independent tribes between the Euxine and the Caspian ; and, according to the working of that colossal and dangerous power, have largely succeeded in doing so. But to reduce them to real subjection is beyond the power even of Russia. Nearly half the country of the Alkhar is marked as subject to Russia, on the maps of these provinces ; but, in fact, the garrison of Sookoom-kuluah live as in a besieged city, and their authority is acknowledged no further than their guns can reach. Swaneti, too, has the same mark of subjection ; though it is well known that the Swani confine themselves to the neighbourhood of the perpetual snows of Elburg, in order not to compromise their liberty. Two passes also, through the mountain, are marked as Russian soil ; but not even the weekly mail is sent through that of Dariel, without an escort amounting sometimes to a hundred soldiers, two field-pieces, and several Cossacks. If an occasional traveller wishes to try the pass of Derbund, which is in Daghistan, he is not considered safe without a similar guard.

The length of Daghistan from north to south, but more especially towards the south, is guarded

by the fierce and sanguinary *Lesghies*. Seen even upon the crowded thoroughfares of Tiflis, (which presents a curious spectacle of mingled nations,) the dark Lesghy, with his two-edged kama, is an object of repugnance and terror. But that fierce people, in their own precincts, are the terror of the surrounding provinces. So perseveringly did they resist the power of Persia, that a proverb is current, "*If any king of Persia is a fool, let him march against the Lesghies.*" Such is their predatory and blood-thirsty disposition, that the Russians, instead of residing and having military posts amongst them, station troops along their frontiers, to prevent them from pillaging the adjacent territories. That the remnant in question, locked up in these solitudes, should preserve the institutions of their fathers, strikingly illustrates the inevitable necessity which Divine Providence has laid upon this people to be his witnesses in every land, even in exile and dispersion. *Lo, the people shall dwell alone, and shall not be reckoned among the nations!* When we look at the character of the tribes by which they are surrounded, and the hordes in the midst of which they live, there is a convincing proof of their preservation for some important end.

The Lesghies are a bigoted Moslem race. The mountaineers are a nondescript mixture, whose religion is a compound of Mahomedanism, Christianity, and Paganism.

The government of the Caucasus has its capital at Tiflis, but extends to the north of the mountain from which it takes its name; and embraces there a tract extending from the Caspian to the Black Sea.

The Jews of Daghistan have lived there from time immemorial, and are on the best terms with the Nomadic hordes of the country. They traverse the country, and amongst these fierce tribes, in peace and safety.

The other Jews, scattered in the regions between the seas in question, may be considered, both by phisiognomy and characteristics in their worship, to belong to the same branch of the family of Israel as the remnant in question. To none of them, however, do the proofs which follow exclusively apply, but to those Jews found in Daghistan, and amongst the Lesghy tribes.

The Lesghy tribes affirm themselves to be descended from the tribe of Dan: and certainly their physiognomy and character assimilate in

many respects to the Hebrew family. Yet more than this, the characteristic feature of the tribe to which they affiliate themselves, contained in Jacob's prophetic description, *Dan shall be a serpent by the way; an adder in the path, that biteth the horses' heels, so that his rider shall fall backwards*, is strikingly illustrated in the habits of this horde, who are the terror of the surrounding provinces, and who exterminate the mounted Cossacks exactly in the way specified in the prophetic description of the tribe of Israel in question.

The Lesghies acknowledge the Jews to be *the original inhabitants of the mountains*; although they themselves appear of the same stock, and descended from one common parent, as far as outward appearance goes.

MANNERS, CUSTOMS, AND RELIGIOUS CEREMONIES OF THE JEWS OF DAGHISTAN.

OBSERVANCE OF FEASTS—THE PASSOVER.

DRIVEN from their native land, dependent for centuries on the caprice of nations having no sympathy with them, force, persuasion, and oppression, have been alike ineffectual in order to compel the Jewish people to forego obedience to the commands of the Law. The edict of Adrian forbade the Jews from approaching within sight of Jerusalem, which was cruelty indeed, but not to be equalled to that of the laws* of Ricazed in Spain, which forbade the Jews to celebrate the passover on the fourteenth day of any month,

* 1 Lex Visigoth, lib. xii. tit. 5. *Ne Judæi mone suo celebrent pascha.*

or to observe any of their feasts and holydays at the stated times :—a law renewed and confirmed by the council of Toledo.* The same spirit dictated the law of Justinian, which forbade the Jews to celebrate the passover *before* the Christians. However, amidst the overwhelming power of their Gentile conquerors, and the teeming population of the lands where they have been scattered, the feasts of the Jews have been rigidly kept : and the season of the *paschal lamb*, once slain in Egypt, is the time to arouse from slumber all the natural feelings of the Israelites.

The feast is generally called by the Jews חג הפסח Hag Ha Pasack ; the remnant in Dag-histan call it פסח פסחא Pas Ha Pscha ; the observance of which is commenced on the fourteenth day of ניסן Nisan, (the new moon of April,) when they remove all leaven out of their houses ; and between sunset and twilight בין ערבים Ben Ar-beim, the master of the house, takes a kid or lamb, cuts it across the neck, receives the blood into a basin, and sprinkles it on every doorpost. (Exodus xii. 7.) The animal is then roasted and eaten with bitter herbs, all the males

* Council Toledo, xii. Can. 9.

in the house sitting down to the feast, but no Gentile is permitted that evening to come near their dwelling. It is eaten in the most retired part of their houses ; those who are immediately contiguous to the Mussulmans repair to celebrate the feast in the mountains, or amongst uncultivated places, where they are not likely to be intruded upon. This would appear to have been the ancient practice amongst the Jews before the captivity, similar to that enjoined in Egypt, (Deuteronomy xvi. 2--6,) before the temple was built. The Ten Tribes, after the revolt of Jeroboam, commemorated this feast in their own houses or in the high places, not resorting to Jerusalem, which was the only place appointed in the Mosaic law for sacrifices to be offered. It is remarkable that during the Babylonish captivity we have no record of the Jews eating the Paschal Lamb. And since the destruction of Jerusalem the lamb is substituted by a portion of meat roasted on the coals by the Jews generally. The Caucasian Jews are the only ones who observe this institution in its primitive requirements, that is, in respect of *actually and fully sacrificing* the Paschal Lamb. And their doing it in other than "the place which the Lord God" appointed, is a proof

conclusive to my mind of their affinity to, and descent from, the revolted tribes.

The following day begins the feast of unleavened bread, חג המצות Hag-Ha-Matsoth, which they keep for six days. This seems to contradict the following passages of Scripture, “*Seven days shall ye eat unleavened bread,*” *Exodus* xii. 15. (See also xiii. 6, 7 ; xxiii. 15. *Leviticus* xxiii. 6. *Numbers* xxviii. 17.) Josephus assigns eight days for this feast. (See *Antiquities*, 2 vol. xv. 1,) and seven days to the feast of Passover. (*Antiquities*, 3 vol. x. 59, xiii. 3.) This, however, is perfectly reconcileable with Scripture. The eight days which Josephus allows for this feast of unleavened bread, includes the fourteenth day of the month at its commencement, as mentioned in the above references ; and the six days of the feast of unleavened bread observed by the Jews of Daghistan is according to the passage in *Deuteronomy* xvi. 8, “*Six days shalt thou eat unleavened bread, and on the seventh day shall be a solemn assembly,*” which of course does not include the evening of the fourteenth day, when the paschal lamb is eaten. To this part of Scripture Josephus refers in the second book of his *Antiqui-*

ties : but the Jews in general not observing the paschal feast in its primitive institution, as already alluded to, make no distinction between the first and last day of this solemn convocation ; and therefore the differences arise chiefly on account of the abolition of sacrifice.

In this feast the Jews of Daghistan do not observe the ceremony of *ביעור חמץ* *Beur Chamatz*, or *חמץ בדיקת* the search after leavened bread the evening before the passover, like the Jews elsewhere. They do not remove the utensils which they have used throughout the year, nor do they immerse in water for three days those which are to be used at the feast. Elsewhere all domestic utensils undergo a careful ablution ; not so among these.

The book *ספר הגדה של פסח* is unknown to them, which contains minute directions to be observed in the eating of the paschal lamb. They have no cup of benediction : but after supper all the males stand up, turn their faces towards the east, and commence chanting the 113th, 114th, and 116th Psalms. These psalms are particularly used throughout the feast, except the 113th, which is omitted during the six days ; in which they differ from their brethren scattered elsewhere, who use the great Hallel *הלל*.

They observe with great scrutiny the *eating* of unleavened bread during the six days, considering an infraction of this to merit death. That sentence in the law כרת translated in the English version "*to be cut off*," not being expressive enough of the signification which they, in common with their brethren elsewhere, understand to be conveyed by it. They abstain from all labour on the first day of the feast and the eighth day of the convocation; but follow their rural occupation in the intermediate time, (excepting, of course, the Sabbath.) On the eighth day they repair to some locality in the mountains, near a small building, where they go through the same religious ceremony recorded in the account of their celebration of the Feast of Tabernacles.*

* Reference regarding the customs and observances of the passover amongst the Jews elsewhere: Hilchath Chametz; Arbah Turim; Orach Chaim; Ball Aruch; Hilchath Kiddush Hachodesh; Hilchath Jour Tov; Hilchath Psachim; En Jacob; Berachath.

THE FEAST OF WEEKS.

חג השבועות.

The second feast observed by the Jews of the mountains is the Feast of Weeks.

This they commence ראש חודש ניסן the new moon of April, until the sixth day of the new moon of June, סיון, on which occasion the elders in the various villages collect certain tithes of the people. On the sixth day, in the morning, the former assemble with the latter near a mountain, and after a salutation they ascend to the top, and there deposit their gifts. The people then gather round their elders, and burn incense profusely ; after which the latter begin with a loud voice to sing,—Hear, O Israel, the Lord our God is one Lord. שמע ישראל יהוה אלהינו יהוה אחד. When all the people respond אחד אחד אחד. One ! one ! one ! an emphatic affirmation of the unity of Jehovah. Several portions of the law are then read, after which a fire is kindled, and a sheaf of barley laid up from last harvest is thrown into it and consumed. They then sit down to eat and drink, crying out continually, יהוה אחד God is one,

שמ׳ים וארץ אחד, Heaven and earth is one. ישראל
 עם אחד, All Israel is one people.

The Jews generally throughout the world observe the feast for two days ; those of Daghistan but one. The former was adopted upon the opinion of the Rabbis. (*See Talmud: Treatise, folio 86,*) in which we find mention made of the controversies which the subject has excited (unknown to the Jews of the mountains.) Indeed it is still an undecided question concerning the original observance of the new moon.

This feast is observed by the Jews elsewhere, in commemoration of the giving of the law on Mount Sinai.

In Daghistan it commemorates the reaping of the harvest by the Israelites when in their own land. How far the intention of the original institution is preserved by the latter, reference to Leviticus xxiii. will decide. Nor do they, as their brethren elsewhere, introduce this feast by the observance of a strict watch. (*See Gemarrah, for the feast of Pentecost.**)

* Prayers of Pentecost :—Talmud Shabbath ; Hilchath Talmud Torah ; Hilchoth Shevnath ; Medrosh Rabba.

יום תרועה

FEAST OF TRUMPETS.

This feast is generally called by the Jews elsewhere ראש השנה the beginning or the head of the year. The Jews in Daghistan call it יום תרועה the feast of Trumpets. It is observed on the first day of the new moon in October תשרי (Numbers xxiv.) On this day they assemble together and blow a ram's horn, recite allegories, read a portion of the law of Moses, and abstain from labour as on the Sabbath day.

By other Jews on the first day of the month Elul, אלול which is the new moon in September, preparation is made for the new year, which is considered a day of judgment, in which the destiny of each individual is fixed. The mountain Jews of Daghistan simply regard it as a day of the *blowing of trumpets*; nor do they sound the rams' horns every day in the month like their brethren, but only on the day of the feast itself. They are ignorant of the book סליחות from which their brethren scattered abroad read every morning, eight days before the feast of Trumpets.

They do not, as the others, make an especial *confession of sin* at this season, and they are quite ignorant of ימים נוראים *the days of terror* observed by their brethren. The practice of קברי אבות *visiting the graves of their fathers* is not followed by them; nor have they any מענה לשון liturgy for that purpose, as provided by the Gemarrah. (*Taanith*, folio 16.) They have no prayers called סדר סליחות. Their dress exhibits no difference from that used on other feast-days. The ceremony called תשלך *casting away their sins*, so strictly observed by other Jews, founded on that passage in Micah, (vii. 19,) "Thou wilt cast all their sins into the depths of the sea," is not practised by the Jews of Daghistan. Another observance is equally unknown, so common elsewhere. This is ימי תשובה *the ten days of repentance*, rigidly observed by the Jews after the new year until the day of atonement. They do not call the sabbath preceding the day of atonement שנת תשובה nor is any one sabbath distinguished from the rest throughout the year.*

* Regarding the laws for the new year, and the observances of the modern Jews, see Hilchath Rash Hashanah; Hilchoth Teshunah; Shulchan Aruck; Prayers for the new year.

THE DAY OF ATONEMENT.

יום כיפור

This day is observed on the tenth of the seventh month תשרי which is in October. Males, females, and even infants at the breast, abstain on this solemn occasion from food of any kind, and even the cattle are not fed. The fast commences at sunset on the evening of the ninth, and terminates next day at the same time.

The rules laid down in the law of Moses are followed in Daghistan. (*Leviticus* xxiii. 27, xxv. 9.) They read portions of scripture from *Leviticus* xvi., *Exodus* xxiii., *Numbers* xxix.

There is a custom observed by the remnant in these mountains, which I am not aware is observed anywhere else. On the morning of the day of atonement, the males assemble together to afflict themselves with various penances, and give expression to their feelings in sighs, and lamentations, and groans. After about two hours spent in this discipline, they proceed to a well or cistern and draw water, pouring it on their heads and

crying ליהוה ליהוה. This occupies from two to three hours, when they cover themselves with dust and ashes, and return to the place of convocation, continuing their lamentations during the whole day. At sunset they proceed to the well or cistern, again draw water, and pour it on their heads three times, crying, כפור כפור כפור, *forgiven! forgiven!* This finished, they dress in their best apparel, instruments of music strike up cheerful sounds, and running into each other's arms, embracing and kissing, they cry out *forgiven! forgiven!* They return to their families from whom they have been separated, and the feast terminates in mirth and gladness.

What they understand by the outpouring of the water, I was not able to learn. That it is an ancient and scriptural custom, may be seen from the first book of Samuel (vii. 6, 7,) where, on the occasion of a humiliation, something similar is practised. "And they gathered together in Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." No doubt it is a symbol, which, as it is twice repeated, signifies in the one the overflowing of grief for sin, and of

gratitude in the heart for the pardon of it, to the Lord.

They have no other ceremonies on that or on the previous day. They do not observe the religious custom of סדר כפרות *atoning sacrifices*, considered of so much importance by their Jewish brethren throughout the world: nor do they pay פידיון כפרות the *redemption of the atoning sacrifice*. They have no tribunal before which the Jews elsewhere express their sorrow for offences against their neighbours. The custom of eating before the fast is unknown; as also the making of two wax candles, one called נר הנשמה candle for the soul, the other נר יום כיפור candle for the day of atonement; and they have no traditions whatever generally connected with this great fast.*

* Reference regarding the observances of the Jews of Europe, see Order of the Day of Atonement:—Orach Chaim; Shulchan Aruck. Prayer for the day of Atonement.

FEAST OF TABERNACLES.

חג הסוכות

The last and great feast is that of tabernacles, סוכות which they begin on the fifteenth day of תשרי October. This is a feast of great rejoicing with them. During seven days they remove from their abodes and live in huts. The first day is kept holy like the sabbath. They assemble in the mountains and proceed in procession with various fruits, branches of trees, &c. During the feast they follow their several employments. On the eve of the seventh day of the festival, they resort again to their booths and consecrate a new feast, constituting the eighth day of the feast of Tabernacles. This is called by them חג האסיף the feast of the gathering of harvest (*See Exodus* xxiii. 16; xxxiv. 22.) Early in the morning of this day, every one strong enough to carry a pitcher of water from the cistern in the village used for sacred purposes, follow the elders, with the people, to the mountains. The former collect from the latter stalks of corn,

which they bind and constitute into a sheaf. They go in procession with great solemnity, and deposit the sheaf in a building used for sacred purposes. Music, allegories, and the reading of the law succeed each other, the people then gather round the elders and unite in a loud chant. The latter proceed to take the water from the people, pouring it out, first in the direction of their dwelling places, saying, “*Do thou pour out thy blessing upon us!*” then, turning towards those places where their enemies or oppressors are supposed to exist, they pour out again, crying to the Lord, “*Pour out thine indignation upon all the heathen, that they may know that thou art the God of Israel.*”

What the ceremony of pouring out water may here signify is to be ascertained from the Talmud. It is a symbol of rain, for the Jews throughout the world use this day a prayer called תפלת הגשם prayer for rain, which is a part of the liturgy, and is repeated in the second section of the eighteen prayers until Easter שמיני עצרת. The eighth day, called by the Jews חג האסקף, is strictly kept according to the divine command in Numbers xxix. 35.

They do not keep שמחת תורה the feast of the law, nor do they observe the sixth day of the feast

called *הושיענה רבא*, the great Hosanna, see 2nd Maccabees x. 7. They have not the procession with *אתרוג* citron, and *לולב* palm-leaves, nor the ceremony of the *ארבע מינים* which our great master Aben Esri says are symbols of the relation between the Deity and the universe. They observe only one day at the beginning, and one day at the end, whilst the Jews throughout the world observe two days at the beginning and two at the end. They have no processions of the law, nor the ceremonies of bridegrooms, to close and to commence the reading of the law.

See Avadah Zarah—Gemarrah Berachoth ; Hilchath Yam Tov ; Orach Chaim ; The Mishna.

הנוכה.

THE FESTIVAL OF INAUGURATION.

This festival, which commemorates the *rebuilding of the temple*, is celebrated by the Jews throughout the world, and commences on the 25th day of the month Chisle, *כסלו*, and is kept for eight days. The remnant in Daghistan, however,

are so much in ignorance concerning the past, that they do not even know the meaning of the word הַנּוֹכַח *lights or inauguration*. This is remarkable; for the modern Jews affix to this feast another and very solemn origin; namely, that it is in commemoration of Jacob's wrestling with the angel, and of his passing over the brook Jabbok. From the testimony of Josephus, however, we may learn, that it has no remoter origin than the time of the Maccabees, when the temple was inaugurated on the 25th day of the third month, precisely three years after its profanation and pillage by Antiochus.

The following is the account in the Talmud on which this feast rests. (*Treatise, SABBATH, chap. ii.*)

“ When every preparation for the inauguration was completed, no consecrated oil could be found for the sacred lights, and the scrupulous Judas justly feared to contaminate the purity of the temple by using oil which had been defiled by idolaters. In this strait, a small jar of oil, with the seal of a former high priest, still inviolate, was found; and though the quantity which it contained was barely sufficient once to light the sacred lamps, yet, by the special blessing of the

Deity, it proved sufficient for the consumption of a whole week, during which period new oil was obtained and consecrated.”

This fully proves the origin of this feast, and explains the term *lights* by which it is sometimes known. The ignorance of the Jews of Daghistan on the subject proves, in this as in other cases, that their customs and religious ceremonies have been handed down from a period prior, in this instance at least, to the time of the Maccabees.

פּוּרִים

THE FEAST OF PURIM.

This festival is observed with great strictness by the Jews on the fourteenth and fifteenth days of Adar אָדָר. It is also observed amongst the Jews of Daghistan. It commemorates the deliverance of that people from the sanguinary devices of Haman. The decree of Ahasuerus, it will be remembered, extended over one hundred and twenty-seven provinces, and doubtless the destruction contemplated by the Jews' enemy was not confined to those of the latter captivities, but

to that nation wherever the seed of Jacob was found. But great differences exist in the manner of celebrating it between Jews generally and those locked up in the mountains on the Caspian. They do not observe the fast day תענית עסתר, like their brethren elsewhere. The spirit and intent of it have been greatly departed from by the former. By the latter the institution is observed.

FAST DAYS.

The following fast days are observed throughout the world by the Hebrew nation; but form no part of the religious observances of the remnant in Daghistan. The seasons of humiliation prescribed by the law of Moses are the smallest constituent of the religious observances of the Hebrew nation. In consequence of natural transgression the number of fast days increased. This serves to show the delight which the Lord has in the happiness and joy of his creatures. The Mosaic economy was eminently social; and if it has lost this characteristic in any degree, the

fault is not in the dispensation but in those who interpreted and altered it.

The following days are observed by the Jews with the solemnity and strictness almost of the day of atonement.

1st. *שבועה עשר בתמוז*, which is the seventeenth of the fourth month, (viz. July,) instituted in commemoration of the destruction of Jerusalem at the period of the great captivity, recorded in the book of the prophet Jeremiah lii. 6, 7; Zechariah viii. 19.

2ndly. *תשעה באב*, which is the fourth day of the fifth month, (viz. August,) appointed to commemorate the burning of the Temple; for which refer to Zechariah vii. 3, viii. 19.

3rdly. *צום גדלי*, which is on the third day of the seventh month, (or October,) a fast appointed, in memory of Gedaliah whose death it commemorates; recorded in the prophet Jeremiah xli. 4; Zechariah vii. 5.

4thly. *עשרה בטבת*, which is the tenth day of the tenth month, (January,) a fast instituted to keep in remembrance the attack on Jerusalem, to which there is reference in Zechariah's prophecy (viii. 19.)

None of the preceding fasts are known or ob-

served in Daghistan. Nor have they any but the great national one preserved in the law of Moses, the day of atonement. I except, of course, those occasional humiliations which they prescribe for themselves on any casual affliction or calamity. This they do. The absence, however, from the roll, of the fasts observed by the Jews elsewhere, is a striking proof of the habits of the Jewish family previous to the captivity.*

THE SABBATH.

The Sabbath is the most remarkable observance of the Jewish people; one which distinguishes and identifies them wherever they are found. If the Jew, in his own person, fulfils his high calling of *witness* of the existence and unity of Jehovah, the return of the seventh day emphatically reminds every nation in the midst of whom that people are scattered, of their sacerdotal character.

* References concerning the laws of the fast days for modern Jews, see Hilchath Taanioth; Hilchath Tishah Baav Kinath, or prayers for fast days.

—“*Verily my Sabbaths ye shall keep ; for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you.*” (Exodus xxxi. 13.) The simplicity and beauty of this institution is nowhere better illustrated than in contemplating Israel in his tents in the wilderness, gathering his manna, and enjoying himself in his God. Much of this simplicity has been destroyed by the consequences resulting from putting the traditions of men in the place of the commandments of God. In Daghistan we have, as it were, a glimpse of what the Sabbath was to the ancient Jews. It is not commenced, as elsewhere, by ablutions, cutting of nails, reading the Songs of Solomon and the lessons usual for the seventh day, and preparation of the food,—the routine usually followed. It is simply begun at sunset of the sixth day by extinguishing the fires and putting out the lights. (Exodus, ch. xxxv. v. 3, *Ye shall not kindle a fire on the Sabbath.*) They remain in the coldest and darkest weather without these ; and have no recourse, as other Jews, to the services of Gentiles to supply them with these ; preserving in their own persons the letter, and through strangers destroying the spirit of the law. The ce-

remony of consecrating or blessing the light, and taking a portion from the dough or bread $\eta\eta$ to be used on the seventh day is not known to them. Their sanctification of the Sabbath may be said to be illustrated by them, as in those words, "Therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place on the seventh day." (Exodus xvi. 29.) "If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." (Isaiah lvii. 13, 14.)

It is remarkable, that as they are quite ignorant of the oral law and traditions followed by the Jews elsewhere, and which enumerates thirty-nine different species of occupations, from which they consider themselves prohibited, (*vide Talmud, Sabbath, or Treatise, folio 73,*) the Jews of Daghistan observe all these prohibitions except the last. This last is called $\eta\eta$ or $\eta\eta$; which is a reservation of a permission to carry loads from one house to another on the Sab-

bath-day. It is allowed by the following ceremony, practised by the Jews, being observed. A cake which is called עירוב is consecrated and suspended in the synagogue. A string or rope is extended from each corner of a street where Jews live; and this is deemed to constitute those embraced within the extremities of the עירוב one family; thereby evading the penalty resulting from the prohibitory injunction.

If we refer to the prophet Jeremiah, (xvii. 21—27,) we find this is in direct opposition to the word of Jehovah—"Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem: neither carry forth a burden out of your houses on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers." Thus, in this important respect, the Jews of Daghistan preserve the institution according to its appointment before the prophet in question was commanded to reprove the Jewish people for infringing thus its sanctification, which was after the captivity of the lost tribes.

They further differ from the Talmudists in the following observances. The Jews throughout the

world abstain from those duties which necessity and mercy justify,—such as feeding cattle, milking, &c.

The day is to them a day of rest, and peace, and cheerfulness,—they dance, sing, and play on instruments. These are of a religious nature, expressive of religious emotions; but are expressly forbidden by the oral law or Talmud. They spend the forenoon of the Sabbath in the way described in the following scriptures, which serve to illustrate their religious habits on that day, better than any description of mine,—See Exodus; also 2 Samuel vi. 15. Psalm lxxviii. 25, 26; cxlix. 3; cl. 4.

The afternoon is spent in a very profitable way, quite unlike the Jews elsewhere. They resort to the dwellings of their elders and of religious men, who sit in their places of abode to receive the visits of those who come to them, and instruct them in the doctrines of their scriptures, and make allegories of the law of Moses. This custom of resorting to holy men on the Sabbath-day is a very ancient one, as may be gathered from 2 Kings iv. 23, practised long before the great captivities. They surround these good men until sunset, who

pronounce the Sabbath to be ended ;* the women kiss the hem of their garments, and the men the hands of the elders. They then disperse to their own dwellings and resume their occupations. They know of no הברלה, which means consecrating the weeks, as their brethren elsewhere after the evening prayer in the synagogue.

The consecration of the Sabbath on the sixth day evening, is another observance worthy of remark. After sunset, the whole family meet together in one room, when the head of the family, after a short prayer, reads the following passages of scripture ;—the first chapter of Genesis, and the first three verses of chapter the second ; Exodus xx. verses 8 and 11 ; and then concludes by reading with great solemnity Exodus xvi. from the 22nd to the 30th verses.

This proves the consecration of the Sabbath prior to the time of Moses, and not as some would affirm, that it is an institution merely commemorative of the deliverance from Egyptian bondage. The Sabbath consecrated by the children of Israel throughout the world, is that day sanctified from the beginning of the creation ; the abrogation of

* Rabbinic System kilckoth Shabbath.

which I have never been able to see. I refer the reader to Josephus against Appian* for the original institution of this holy day. †

FUNERALS.

A person when dying is visited by all his friends and relations to take leave of him. The elders of the place congratulate the dying man that his journey is at an end, and his pilgrimage accomplished on the face of the earth. They encourage him by reciting allegories and playing upon instruments, which they believe assist the spirit in its migration from the body to the invisible world. During the period of a last illness, they read to those about to depart the fifteenth chapter of Genesis, fifteenth verse, containing the Lord's intimation to Abraham of his dismissal from the body: Genesis xxxv. 25,—the mourning of Jacob for his son Joseph; xlix. 29,—the injunction of the

* Antiquities, b. 11, p. 39.

† Difference of observance of the Sabbath, see the Rabbinical Laws,—Arbab Turim; Orach Chaim; Hilchoth Sabbath.

same patriarch in anticipation of his decease; also Numbers xx. 24—26, and Deut. xxxii. 50, wherein Moses and Aaron are reminded of their mortality, the object evidently being to impress the dying man with the solemn truth that *it is appointed unto all men once to die*; that his is no extraordinary case,—“the fathers, where are they? and the prophets, do they live for ever?” In the hour of dissolution and in the very article of death, they resound in the ears of the dying man, —“HEAR, O ISRAEL, THE LORD THY GOD IS ONE LORD!” They cry aloud several times, “Go, sleep with thy fathers.” They have no confession, no uncleanness, no lights, like their brethren elsewhere.

TREATMENT OF THE CORPSE.

The nearest male relations close the eyes of the corpse with a bandage; they then wash it, dress it in clean linen, and lay it in a dark room. They then proceed to seek a place of sepulture. In carrying the body to the grave, the children, friends, relations, (male and female,) take the

lead in the ceremony;—the corpse being borne by the elders of the place. A woman and a young man precede the body singing praises, with the accompaniment of instrumental music, until they arrive at the place of interment, when at once the scene, hitherto animated, changes into one of the deepest affliction and mourning; this is a very ancient practice, and might be traced as far back as the days of Jacob. (See Genesis xlv. 4.)

A great lamentation is made, during which the women smite themselves with their right hand on the breast. When this is over, they lower the body into the grave, dug three or four feet deep, during which time the female relatives of the deceased tear their hair and wound their faces with their nails. The applications thus practised are not peculiar to the Jewish people elsewhere. They are derived by those of Daghistan from early times, which may be seen by consulting Genesis l. 3; Deut. xxxiv. 8; 1 Samuel xxxi. 13; Amos v. 16, where mention is made of those skilful in lamentation being called to wailing. Also in Jeremiah ix. 20, where it is written, “Hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and

every one her neighbour lamentation ; for death is come up into our windows," &c. The corpse being then interred without coffin or any other ceremony, they depart to their houses. For forty days (Sabbaths excepted) their neighbours occasionally bring them food, which is called לחם אֵיִם the bread of bitterness. During those days the elders visit the mourners, to whom the latter repeat, *Alas, alas, my father, my brother, my kinsman!* They then indulge their grief and sorrow.*

On the fortieth day, (excepting always Sabbaths and feast days,) all the relations and friends of the deceased go to the sepulchre, and carry thither a stone or piece of wood, which is set up as a monument. They depart in silence to the house of the deceased. Their neighbours and friends being gathered together, each one produces some provision, and they sit down to eat. The elders of the place hand the mourners a cup of

* The modern Jews do not allow females to follow a funeral or touch a male corpse, which they consider unclean, nor do they permit women to visit the burial-ground during their monthly period, of which custom the Jews in the Caspian are ignorant.

wine or other liquor, which they call כוס תנח מים the cup of consolation, saying, “*Take, drink, and remember thy grief no more.*”

For scripture illustrations of the antiquity of these customs, reference may be made to 2 Samuel iii. 35, and Jeremiah xvi. 4—7, where the prophet threatens that for the sins of the people, “Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.” Should any young man die unmarried, the virgins put on sackcloth, and ashes on their head, for forty days, with great lamentation.

I was also informed, that the chiefs of the Jews, when dying, command their bodies to be burnt. This is held in great abhorrence by the Jews throughout the world; and yet it was practised in the time of King Saul and King Asa; and for great men not to be burned was considered a sign of inferiority and disgrace. In proof of which, I have only to refer the attentive reader to the following scriptures: 2 Chron. xvi. 14; xxi. 19; Jerem. xxxiv. 5; Amos vi. 10.

In respect of lamentation for the dead, they are free from those ceremonies which characterise

the modern Jews, from sitting seven days on the ground, and burning a light in commemoration of the death, as a fast observed by the children throughout their lives. No daily prayers for eleven months after the decease of a parent called קדיש יתום, no cutting the garment called קריע.*

 DEFILEMENTS.

After the birth of a son, the woman is unclean for seven days ; and after the birth of a daughter, for fourteen. This time is strictly observed without intercourse of the sexes.

In this respect they differ from the Jews elsewhere. The latter observe the days appointed in the law of Moses. Thus in Leviticus xii. 4, 5 : “ And she shall then continue in the blood of her purifying three-and-thirty days : she shall touch

* Regarding mourning and funerals among the Jews of Europe, compare the Talmud—Hilchath Avel ; Jorah Deah ; Prayers for the Fasts ; Rash Hashanah ; Daily Prayers ; Kaddish for the Deceased ; Prayers for the Feast of Tabernacles ; Hilchath Chibbeth Hakever.

no hallowed thing, nor come unto the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying three score and six days." (Also Leviticus xv. 28.) This, be it observed, however, is the time prescribed of separation from holy things, from the sacrifices of the Temple: nothing is said about matrimonial connexion. The adoption of the lengthened period, is one of those innovations which characterise the oral law; the contrast between which and the written law, containing the primitive institutions and customs, has this Popish mark upon it,—that whereas the latter is moderate, wise, and beneficent; the former is severe, ascetic, and disciplinarian. (See the Book of Defilements.)

There is another proof that the Jews on the Caspian are original observers. Women during their monthly period, or when labouring under the disease denominated an issue of blood, are unclean, and are only separated from their husbands for three instead of seven days. They do not observe the ceremonies attending the מקוה customary amongst the Jews throughout the world; nor are

they so particular in attending the baths at the proper time. They generally after three days wash in their houses, and observe none of the formularies prescribed in the oral law.*

MARRIAGE.

Marriages are covenanted between the respective parties desiring union, by their parents, or by their guardians, or the elders of the place. Four or five witnesses are assembled, before whom everything is agreed and confirmed by oath; after which presents are given to the bride's brother or relations. For the scriptural antiquity of these customs, reference may be made to the book of Proverbs (ii. 17,) where the covenant is alluded to; also to 1 Samuel xviii. 2, 3, 6, where David is required to present for the daughter of Saul to his proposed father-in-law a certain dowry, or rather a substitute for it.

* See Practice of Washing and Baptism of the Modern Jews. Orach Chaim; Hilchath Berachath; Hilchath Maakhaloth; Hilchath Accum; Talmud Satah; Gomara Nidda.

On the day of nuptials the bride visits the bath and adorns herself in the richest dress and most costly ornaments she possesses. Accompanied by her female relations, she goes to the house of the bridegroom. The father, or elders of the place, take the right hand of the bride and put it into the right hand of the bridegroom. The latter takes a silver ring and puts it upon her finger. The nuptial blessing is then pronounced, and a numerous offspring invoked. This is the simple ceremony, and the husband and wife sit down to a feast. Genesis xxiv. 60, is an illustration answerable to the manners of the Caspian Jews.

Adultery רבר ערות is never heard of. After the marriage rite, they are visited by all their neighbours, who salute them in the following manner :—

מברך יהוה. Thou blessed of Jehovah!

ברבת יהוה עליך. The blessing of Jehovah be upon thee!

חווה אדני. Be prospered, my Lord.

The bridegroom is saluted,

חווה יהוה עמך. The Lord prosper with thee.

These salutations are quite peculiar to the ancient Jews.

Divorce* is not known amongst the Jews of Daghistan.

They have not the absurd notion of the doctrine of liberation as prescribed in Massecheth Tebamoeth Talmud, Moses Alschceh. They observe the Mosaic institution, that if one of two brethren die, and have no child, the wife of the dead shall not marry a stranger. Her husband's brother takes her to him to wife as prescribed in the law. (Deut. xxv. 5.) In case of refusal, the wife of the deceased loosens her husband's brother's shoe, and spits in his face, saying, "So shall it be done to that man that will not build up his brother's house." They have no particular shoe for that purpose like the modern Jews.† See Talmudical laws for marriages, Eben Haezer and Maimonides, Tract. Nesuen.

* Doctrine of divorce. (Deut. xxiv. 1.)—Arbak Turim ; Ibilchoth Gettin.

† See Rabbinic Laws for Divorce:—Arbah Turim ; Hilchath Gittin ; Jad Hachazaka ; Hilchath Gerushin ; Gemara Jbamoeth ; Aben Haezer.

ברית מילה

CIRCUMCISION.

Circumcision is considered by the Jews of Daghistan, as of those everywhere else, as a right of the highest and most indispensable obligation, that it cannot be delayed a single day beyond the appointed time, were the child even sick to death. This differs from the practice of the Talmudists. The manner of practising the rite is, however, very different from the custom of the Jews elsewhere. It is as follows:—

They cut simply the foreskin, which is called מילה *mela*; they have not the פריעה. This fact alone is sufficient to prove the high antiquity of their descent. The פריעה was instituted at the time of the Maccabees. See Yore Deah and Maimonides, tract. Mela. The Jews who took part in the Grecian games, and contended for prizes in the gymnastic exercises of that people, had to appear naked amongst them. The laws of those games required the competitors to be perfect in bodily parts; and their national rite was a hindrance to the Hebrew. By a process, however, the defect

was remedied, the prepuce was restored, at least partially, and they were thus enabled to enter the lists. See Celsus, vol. viii. chap. 25. The second operation, therefore, was instituted, which effectually prevented the restoration of the prepuce, and thereby an effectual barrier was put in the way of the Jews to take part in the heathen games. (See Talmud, Sanhedrim Gemarra Sabbath.) It is enjoined in the Talmud that the second process must be observed. "By saying מילה לא מל circumcision without is as much as if there were no circumcision at all." (Gemarra Sabbath, sec. 13.)

That the מילה after circumcision has been practised, may be renewed, is proved from the book of Joshua, who was commanded to circumcise the people in the wilderness a second time. In Daghistan it is by no means an unusual thing to submit to the rite a second time.

In the operation they differ alike from the Musulman (who also circumcises) and the Talmudic Jews. The former draws the skin over and presses the flesh, cutting as short as possible. The latter, in addition, after the skin is cut, tears it downwards, which prevents the possibility of its growth again. The Jews of Daghistan simply

perform the rite agreeably to the word of God, (Genesis xvii. 12,) by cutting the foreskin which hangs over the fleshy part.

The operation is generally performed by the father in the presence of the elders of the place; when they read a portion of the above chapter and name the child. A feast concludes the ceremony, in which, however, the women cannot participate.

By the above explanation, the apparently unnatural operation of the פריעה is accounted for: and though it is a departure from the simplicity of the original institution, considering that the object was to preserve it from evasion or infraction, some allowance is to be made for the solicitude of the Talmudists, whose zeal, if enlisted in the higher requirements of the justice and mercy and the love of God, would contribute to raise the religious character of the nation to that pre-eminence for which, doubtless, through a peculiar and trying discipline, they are being prepared.

They do not observe the consecration of the wine after the circumcision of a child, as do their brethren throughout the world. In administering this rite, strangers will observe a vacant chair

set during the operation of cutting. This the Talmudists design for the prophet Elijah, who is supposed to be visibly present during the observance. The Jews of Daghistan have no such notion, consequently there is no chair. They do not observe the ceremony of פִּדְיוֹן הַבֵּן usually attended to by their brethren elsewhere four weeks after the birth. They suckle their children from thirty to forty months, and they remain under the charge of the mother till five years of age; afterwards the father assumes the authority over the male children. A great feast is made when the child is weaned; an obviously ancient and scriptural custom (Gen. xxi. 8; Exod. ii. 9; 1 Sam. i. 24,) not, however, common to the Jews throughout the world.*

* They do not observe the custom of confirmation like their brethren elsewhere, who confirm every boy at thirteen years old, nor do they permit any parent to bring their children with them on the holy convocation days, until they are married, which they general are at an early age. Reference to the Talmud: — Orach Chaim; Hilchath Tefilin; Jorah Deah; Hilchath Milah; Bavah Metziah.

GENERAL PROOFS.

נטילת ידים

ABLUTIONS.

Daily practice of Washing.

THESE Jews do not wash before meat. They do so after eating, more on account of cleanliness however, as they use their fingers like other orientals.* See the ordinances of washing.

שחיטה

SLAUGHTERING.

They observe none of the ceremonies minutely

* See Rabbinic laws for washing:—Hilchoth Mikvaoth; Nilcot Berachoth; Talmud Berachoth; Orach Chaim; Sotah Rab, Zerika; Daily Prayer.

attended to by their brethren elsewhere, in slaying animals for food. They have no examination of the knife; no scrutiny of the inside. They have none of the prescriptions of the Talmud; they simply cut the throat of the animal, and let the blood run on the ground. The fat covering the intestines; the larger lobe of the liver, the kidneys, and the fat upon them, are not eaten by them. But they do eat the haunches of the animal, from which their brethren throughout the world abstain. They do not abstain from the whole hinder part, like the Jews of Europe. (Gen. xxxii. 25, 32.) They do not observe the five essentials in slaughtering animals. • שהיה דרסה חגרמה חדלה • ועיקר

They do not wait until eight days for the killing of a kid or of a lamb, like the Jews elsewhere: but they hold the killing of a calf in great abhorrence. They do not know about the law הלכות בשר בחלב concerning the use of meat boiled with milk. They have no scruple to boil or fry butcher's meat with butter; but they strictly abstain from boiling a kid with butter or milk. This I consider to be the literal meaning of Exodus xxiii. 19. "Thou shalt not seethe a kid in his mother's milk." They use the same plates for all their

food, whether fish or flesh. They boil milk as well as butcher's meat in the same pots; this being strictly prohibited by the rest of the Jews throughout the world. They do not observe the many absurdities connected with the killing and preparation of meat, before it can be used; such as soaking it for half an hour in water, thrice pouring water over it, &c. &c., which I shall treat of hereafter. They have no Shocoh,* or special man to kill their meat. The first-born in the house has great privileges, and is looked upon as invested with the priestly character. The scriptural antiquity of this may be instanced by reference to the book of Numbers iii. 12; xviii. 8—18. The person who kills needs no special license; all these things are quite unknown to them; their origin dating from the age of the Great Synagogue after the return from Babylon. The Rabbinic laws concerning them, שחיטה.

They do not know the law concerning יין נסך wine of libation. They possess no vineyards; and drink the wine manufactured by the Armenians and

* (See Talmud Benacho.) Jad Hachazakah; Hilchath Shechitah; Jorah Deah; Zevach Shemuel.

Tartars. On all these heads they follow the literal direction of the law of Moses free from any Talmudic laws.

PRIESTHOOD.

They have no priest, nor any levite amongst them; they say that all the priests deserted them when Jeroboam ordained such indiscriminately from the tribes. See Josephus, vol. i. p. 438; vol. ii. p. 443.* See also Lam. iv. 16.†

הלכת תפלה

PRAYERS.

They do not constitute prayer-meetings often, namely תפלות שחרית. This shows the modern character of this institution, and that the form of prayer which is found in the present Jewish Liturgy has its origin from Ezra and Josiah.

* When the priests left them, with whom the Sacred Writings were deposited, they took all with them.

† Hilchoth; Talmud Tarah; Hilchoth Mattnath Dnum.

(See Myellah and Maimonides in Tafhellah.) They have no particular prayers on Monday or Thursday;* nor any rubric by which to regulate their service. They use no phylacteries like those worn by the Jews of Europe; See דיני תפילין. But they use slips of leather and parchment, on which the same verses of Scripture are written, usually inscribed on the phylacteries. These they generally wear round the arm as a sort of charm. They do not observe the Mishnical rule in the training of their children,† nor do they attach importance to the wearing the phylactery during the daily morning prayer, like their brethren elsewhere. See Talmud on Rabbi Abin; Rabbi Zutra bar Tobiah.

SCRIPTURES, LITERATURE, &c.

They have not the Thirteen Articles of faith like the Jews of Europe, nor anything like a creed, or the oral law תורה שבעל פה, nor the

* See Morning Prayer.

† The time for the study of the Bible is at five years; for the Mishna ten. To be under the obligation of the law at thirteen, and fifteen is the age for the study of the Talmud.

שש- מאות ושלוש-עשרה מצות, six hundred and thirteen commandments. They are in possession of several literary compositions, such as poems, allegories, &c., but none that are common to their brethren elsewhere. They are stricter in the performance of their religious rites than the other Jews of Asia. They have no synagogues, but places such as we have mentioned under the head of SABBATH. They wear fringes on the four corners of their garments.

They do not call the Hebrew by the name לשון הקדש the holy tongue, but לשון the language of Israel; and some call it the Hebrew language, לשון העברית. Nor do they attach any sanctity to it like their brethren throughout the world; who hold it unlawful to teach a Gentile the Hebrew characters. Their alphabetical characters bear the impression of great antiquity, and these are certainly the old or original Hebraic characters. Grammar or דיקדוק, the capacity of distinguishing elementary principles, is not known amongst them: and it is evident that the rabbinical writers who valued the sacred Scriptures saw the importance of a grammar, and were certainly the inventors of the grammar on the Hebrew language. They call the Armenian language לשון כשדים, the

language of the Kashdim, and the Chaldean language they call אַרַמִּית Aramite. They have no knowledge of Syriac, Greek, Arabic, or of any other of the primitive languages.

They are in possession of a few manuscript copies of the law of Moses which are divided into five books like ours, which they call the Book of the Covenant, סֵפֶר בְּרִית according to Exodus xxiv. 7. They are written in the original Hebrew character, without any division of chapters, sentences, or points; which manuscripts they hold to be very ancient, and would not part with them on any account.* No man under thirty years of age is permitted to read them, and I have been told by the individual whom I sent expressly for the purpose of examining them, that their copies do not differ from the Hebrew copies in our possession except in two places; namely, in the book of Deut. ch. xxxiii., where the last blessing of Moses places Judah after Reuben in our copies, and Simeon is omitted altogether, whilst in their copies Simeon and Levi are placed together, as in the blessing of Jacob in Gen. xlix. 2nd. The

* I commissioned a Jew in Andrewa to purchase them for any price, and hope to succeed in getting one.

last chapter of Deuteronomy is omitted altogether, and the book concludes with the prophetic blessing, "Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency? and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

From this it appears that they are in possession of the original text of the book of the law of Moses, for it is certain that the last chapter of Deuteronomy was added after the death of Moses; but whether this chapter was added by Joshua, or by the seventy elders, or by Ezra the scribe, is a point which cannot be easily decided; but when we consider the Talmudical insinuations regarding the divine origin of the oral law, and the points, as having been handed down by Moses on Mount Sinai; we have reason to suspect that the same authors who have introduced the divisions, points, pauses, and sections in the Hebrew Bible, have also written the last chapter in Deuteronomy; for it will be acknowledged that none of the authors of Jewish literature, from the time of Ezra until the destruction of Jerusalem,

have manifested such a zeal for their own law, as the Talmudists of the fourth and fifth centuries have done; and I am therefore inclined to conclude that the great authors of that stupendous and laborious work called the Massorah Finalis, are also the authors of the addition of the last chapter of Deuteronomy, and if not of the whole chapter, at least of the last three verses. This is corroborated by the facts that many of the old editions of the Hebrew Bible amongst the Jews in Georgia come short in the calculation of the number of letters it contains. That the copies of our Pentateuch must have undergone a change by the authors of the Massorah, is almost an incontrovertible fact, since it is evident that Josephus must have read a copy of the law wherein all the tribes were mentioned. See Josephus, vol. i. book iv. ; Genesis xlix; Deut. xxxiii.

They are not in possession of נביאים ראשונים the first prophets, which consist of Joshua, Judges, 1 Samuel and 2 Samuel, 1 Kings and 2 Kings, and the last prophets, נביאים אחרונים, Isaiah, Jeremiah, Ezekiel, and the minor prophets.

They have not כתובים the Psalms, Proverbs, Job, Ruth, the Song of Solomon, Ecclesiastes,

Daniel, Ezra, Nehemiah, and the two Books of Chronicles ; but are in possession of a part of the Book of Esther.*

They are in entire ignorance, with the rest of their brethren elsewhere, of the existence of the Apocryphal Books.

All the rest of their writings are in manuscript ; and until the Russians took possession of Georgia, they had no knowledge whatever of any printed or pointed book ; and even in the year 1838, those with whom I associated, who were considered to be the most intelligent among the Jews in Daghistan, possessed an imperfect knowledge of the vowels and points in our Hebrew Bible. This is another proof that the Massorah, and the divers critical remarks upon the punctuation, have not originally been accompanied with the text from Mount Sina ; nor can they have been invented in the time of Ezra, for

* They are very anxious to get the Psalms of David ; and so ignorant are they of the New Testament, that in the year 1837-8, when two of the Jews from Andrewa visited me and saw the volume, they put it three times to their forehead and three times to their mouth, and kissed it. I sold forty-six New Testaments for a high price.—See Bombay Auxiliary Bible Society's Report for 1839. They are free from the hatred and superstitions of their brethren towards Christianity.

the Jews in Kurdistan, who have been in communication with their brethren in Babylon and Syria ever since the return from the captivity, are still in a great measure ignorant of the points : this fact is sufficient to show that they were not invented by Ezra or even the Great Synagogue. And, from the fact that all the traditions and compositions that are found in the possession of the Jews throughout the world are without the points, we may safely conclude that the Masoretic notes were first introduced by the doctors of the school of Tiberias, and were perfected between the ninth and eleventh centuries of the Christian æra, which we shall prove hereafter in the fourth volume on the History and Origin of the Jews in Spain.

PLACES OF ASSEMBLY FOR RELIGIOUS PURPOSES.

Their sacred places are called בית תפלין the ' House of Prayers,' which is the Araman phrase for synagogue : they are not buildings set apart for divine worship like our churches, but are used as schools for children, places of conversation, or any sort of assembly ; as well as lodgings for strangers. To these places they resort on festival

days, to receive religious instruction from the elders; and they may be traced to be the identical schools of the prophets and seers, where the people assembled for religious worship and instruction. References, 1 Samuel x. 5—11; xix. 18—24; 2 Kings iv. 23.

These buildings somewhat resemble the ancient *Proseuchai*, *προσευχαί*, which were in existence at the time of the Tabernacle and the Temple of Solomon, in the land of Israel. They are without any door, and have an outer inclosure consisting of four walls, which is entered by a stone gate. The building consists of several apartments for strangers, and one in which an earthen pitcher is placed where their books are preserved, and Musulmans as well as other tribes are permitted to lodge, and join in religious exercises with them. After prayer they generally embrace each other as friends: this is a very ancient custom, and might be referred to Isaiah lvi. 7, 8—“Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” “The Lord God which gathereth the outcasts of Israel saith,

yet will I gather *others* to him, beside those that are gathered unto him."

Another place of assembly, in which the Jews in the mountains at the head of Andrewa assemble, is called the Tabernacle of Nab. משכן נב. This is the name of the tabernacle which was formerly erected in the tribe of Dan, and in which the prophets assembled, and held schools. This place is a small building, generally surrounded by a few trees, and built on a hill. At this place the people of the villages assemble for music and dancing; perhaps it has the same origin as the school mentioned, 1 Samuel xix. 18.

A third place of assembly is found north of Andrewa, situated on the Koisoo river, which takes its rise in the Caucasian mountains, flows into the Atala river, and empties itself into the Caspian Sea. The place is called משכן שלה, the tabernacle Shiloh. To this place Jews from all quarters of Daghistan resort on the three great festivals; and it is very remarkable that this is the only place from which females are prohibited. May this not be a representation of the national sanctuary or tabernacle which was erected in Shiloh in the tribe of Ephraim, where all the male population assembled three times a year?

Here prayers are offered up, the cornet is blown, and allegories are recited ; and the congregation are blessed with the benediction prescribed by Moses, (Numbers xxiv. 26 ; Deut, xxvi. 10—15.)

The Jews of Daghistan are in general very hospitable ; and if any stranger of their own sect, whom they call neighbours, רע, approaches them, he is immediately invited and sumptuously treated, and may remain as long as he likes ; and if any other happens to come at the time when the house of an elder is thus occupied, they will lodge him who had first arrived, in the place of assembly above-mentioned ; where the village will send him plenty of provisions.

MODE OF SALUTING THE STRANGER, AMONG
THE JEWS IN DAGHISTAN.

The words used in salutations differ from those of the rest of their brethren throughout the world. On meeting the stranger they salute him by saying, מברך יהוה, “ thou be blessed of Jehovah.” To which the stranger replies, ברכת יהוה עליך, “ the blessing of Jehovah be upon thee.”

They do not refrain from work during the four days of the Feast of the Tabernacles and the Passover, and the two days in the Feast of Weeks, and two days in the feast of the seventh month, which is acknowledged to be a rabbinical institution. Reference to the above you will find in *Hilchoth Youn Tov*.

All differences between them are decided by the *בתי אבות*, "father of the house;" and if any matter of importance occurs which the father of the house cannot settle, they bring it before the *נשיאי עדה*, "chiefs of the community," who decide everything in the congregation. This appears to be exactly the Hebrew republic instituted by Moses. (See Numbers i. 2; xvi. 2.) This seems also to have been the mode of administering justice, and arranging matters, even during the time of the kings. For we find that war was carried on by certain tribes both before and after the establishment of the regal authority. (See Joshua xvii. 15, 18; Judges iv. 10; xviii. 20; 1 Chron. v. 13, 22.)

They believe in, and are positive of, their future restoration to the land of their forefathers they expect a temple in Jerusalem and the resto-

ration of the sacrifices according to the order of the law of Moses.

The above, I trust, will be sufficient to establish our claims to the discovery of the remnant of the lost Ten Tribes which were carried away into captivity by the king of Assyria, and planted in Halah and Habur by the river of Gozen and into the cities of the Medes. (See 2 Kings xviii. 11.)

AN ACCOUNT OF THE JEWS IN IMIRITI.

The Jews of Imiriti come next under our observation, and are placed in the list next to their brethren of Daghistan. They are scattered all over the country in abject slavery. Their lives, their persons, and their property, have hitherto been at the absolute disposal of their masters, for whom they have to labour during their lifetime. Formerly their masters sold their daughters to the Persians for slaves,* but since the Russians

* To prevent their daughters being taken for concubines

took possession of that country, their condition has been somewhat improved. The power of capital punishment is taken from their masters, and they enjoy at present the same rights as the rest of the serfs in Russia, with the exception that the master can sell a Jew, his slave, at any time he pleases, but not out of the country. They are in general very ignorant, and have no means of educating their children. They do abstain from all labour on the Saturday, except when they are compelled to work by their taskmasters, which is very seldom the case, as they are in general very profitable to their masters in trade, which they carry on by a license from their masters for a specified time, in the province of their captivity.

In the capital of Imiriti (which is Kotais,) there are about nine hundred families of Jews; some of them are free, but the most of them are slaves, and belong to the noblemen about the province; they have no written history nor printed books of any great age, except such as they have received from the Russian Jews. Their oral tradition says that they have come there by ships from the land by their masters, they have adopted early marriages, and unite their children between eight and ten years of age.

of Judea, and have been sold as slaves to the ancestors of their present masters. They have one place of worship, and two rules of the laws of Moses, and some parts of the liturgy and hymns common amongst the Jews in Poland, which was introduced into Kotais about twenty years ago by the Russian Polish Jews, who penetrated into that country with the Russian army. They have no traditions of any kind, and are as strict in their observance of the Sabbath as their brethren in the mountains near the Caspian. They have no other place of worship in all Imiriti, and are as ignorant of the laws, ceremonies, and observances prescribed in the Talmud, as their brethren above mentioned. Their women do, however, observe minutely the time for purification prescribed by the law of Moses, and are as scrupulous regarding ablution, &c., as the rest of their sisters in Poland. I have been told as a certain fact, that the Jewish women in Imiriti would, in the coldest winter day, go to bathe in the river, though covered with ice at the time. There are altogether about fifteen or sixteen thousand families in Imiriti.

The Jews in Akhaltsikhe are similar to those of Imiriti, but are somewhat more enlightened. In

their observances they do not differ from them. Their physiognomy and features prove them to be of the same origin.

The Jews of Kakheti and Shaky are not so ignorant as their brethren in Imiriti: they are generally merchants, and live in towns in great numbers: they have their own places of merchandise, where they carry on a trade in silks. There are many villages inhabited by Jews, who share with their Mussulman neighbours the profits of the sale, which can at any time be but very little under the Russian government. They have a few schools, but books are very scarce; they possess a few traditions common amongst the Jews in Persia: they are not serfs like their brethren in Imiriti, and often leave their place of abode for the towns: they are reputed an honest, but poor class of people. Their women are proverbial for chastity; and I have been credibly informed by a Russian general, and an Armenian bishop, that some of them, when taken captives by the Persians, have precipitated themselves headlong into the river, rather than submit to their captors.*

* We ought here to contrast the conduct of some of the Lutheran females during the time of the Persian war: some of the wives of those colonists were taken captive, and though

Except goldsmiths, there are no artificers among the native Jews; and in the whole country of Kartaline, Somaketia, and Ganja, there are about nine thousand families of native Jews, who, with the exception of a few traditions which they have gathered from Jews of Persia, and a few whole copies of the Bible from the Jews of Russian Poland, are as ignorant, and in as abject a state of slavery, as the Jews of Imiriti.

This discovery of the Ten Tribes at the present important crisis must appear a wonderful event. The preservation of them through so many ages, in the very heart of their enemies, must be acknowledged as a most signal act of Divine Providence; and we need no stronger or more convincing proof of the time of their restoration being at hand, when they shall be taken from the place of their interment for near two thousand five hundred years, and be restored to their own land, to share with their brethren of they had an offer from the Russian authority in Tabreez to return to their homes, yet they preferred to be the wives of poor Mussulman gardeners, than of their own christian husbands. The one with whom I spoke lived out of town, and has three children by her Mussulman husband.

the house of Judah the splendour of the Messiah's kingdom. No people on earth have been scattered, like rain in an immense body of waters, amongst the nations like them; and yet they still live distinct: and though the distinction of the tribes and families is in a great measure lost among them, yet they have preserved their national character as the Israel of God.

Whatever difficulty and perplexity there may exist in the chronological records of their tribes, one thing is sure, they have been preserved for the great day, which is now fast approaching, when the Lord shall stretch forth his hand, to redeem his people a second time. "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever, and my servant David shall be their prince for ever."—(Ezekiel xxxvii. 21, 25.) "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their

own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.”—(Ezekiel xxxix. 28, 29.)

I trust that all conjectures regarding the Ten Tribes are at an end, for we have found their hiding-place, and shall give their history at large, if the Lord permits it.

Comfort for Israel.

1. Comfort—, Comfort ye my people, saith your God :
2. Speak ye kindly to Jerusalem, and declare unto her,—
That her warfare is completed—that her iniquity is pardoned—
That she shall receive from the hand of Jehovah,
Double after all her offences.
3. A voice proclaimeth in the Wilderness!—
Prepare ye a way for Jehovah :
Make straight in the desert a highway for our God!
4. Let every valley be upraised; and every mountain and
hill made low :
Let the crooked become straight; and the rough places
plain!
5. Then shall the glory of Jehovah be discovered ;
And all flesh shall see it together,
For the mouth of Jehovah speaketh.
6. A voice sayeth : Proclaim !

And I said : What shall I proclaim ?

Every flesh grass ! Yea, all its goodness like a flower of
the field !

7. Grass withereth ! A flower fadeth away !

When the breath of Jehovah bloweth upon it.

Verily the people are grass !

8. Grass may wither ! A flower may fade away !

But the word of our God will stand for ever.

9. On a lofty mountain get thee up, O messenger of Sion !

Elevate thy voice with strength, O messenger of Jeru-
salem !

Lift it up !—Be not afraid !

Declare to the cities of Judah : Behold your God !

10. Behold, the Lord Jehovah against a strong one shall
come ;

And his arm shall prevail over him.

Behold his reward with him ; and his work before him !

11. Like a shepherd he will feed his flock ;

In his arm he will gather up the lambs,

And in his bosom carry them :—the nursing ewes he
will gently lead.

12. Who hath measured seas in the hollow of his hand :

Or meted out Heaven by a span ?

Or comprehended with a measure the dust of the earth ?

Or weighed mountains in scales : or hills in balances ?

13. Who hath directed the spirit of Jehovah ;

Or one of his council, hath given him knowledge ?

14. Whom consulteth He, that he should instruct Him :

That he should teach Him in the way of judgment :

That he should cause Him to learn knowledge ;

- Or make him to know the way of understanding ?
15. Behold ! nations are like the drop of a bucket :
Even as the small dust of balances are they reckoned !
Behold ! islands he taketh up as an atom !
16. Even Lebanon is not enough for a fire ;
Nor its beasts sufficient for a burnt offering !
17. All the nations are like nothing before Him :
They are esteemed by Him less than nothing and vanity !
18. To whom therefore will ye liken God :
Or what resemblance will ye prepare for him ?
19. The workman casteth an image,
And the smith overlayeth it with gold,
He also forgeth chains of silver.
20. He that is frugal in oblation, chooseth wood that will
not rot,
A skilful artist he procureth for himself,
To erect an image that may not be moved ?
21. Will ye not know ? Will you not hear ?
Hath it not been told you from the beginning :
Have ye not understood from the foundations of the
earth ?
22. Who sitteth upon the circle of the earth :
And the inhabitants of it are as grasshoppers ?
Who stretcheth out the heavens as a curtain :
And extendeth them like a tent to dwell in ?
23. Who reduceth princes to nothing :
Judges of the earth he maketh as emptiness !
24. Yea, they are not planted—they are not even sown :
Indeed their stock does not take root in the earth :
For if He blow upon them they instantly wither,

- And a whirlwind bears them away like stubble !
25. To whom then will ye liken Me :
Or shall I be equalled, saith the Holy One ?
26. Lift up on high your eyes—
And see who hath created these ?
Who bringeth forth their armies by number :
Who calleth to them all by name :
Through the greatness of strength and might of power,
Not one can be separated !
27. Wherefore wilt thou say, O Jacob, or speak, O Israel :
My way is hidden from Jehovah :
And my judgment is passed over from my God ?
28. Hast thou not known ? Or, hast thou not heard ?
The God of eternity—Jehovah—
The Creator of the extremities of the earth—
Can neither faint, nor even be weary :
And that his understanding is unsearchable !
29. He giveth strength unto the fainting ;
And to those not strong he increaseth strength.
30. Yea, young men may become faint and wearied ;
And chosen ones stumble and fall.
31. But those trusting in Jehovah shall obtain new strength ;
They shall ascend the wing like eagles ;
Run shall they, and never be wearied ;
They shall march onward and not faint.

THE JEWS IN BOMBAY.

As so much has of late been said regarding the Black Jews of Cochin and the Beni Israel of Bombay, I ought to say something on this subject; and having page to spare, the following result of my investigation on that head, I trust will not be out of place.

1st. The Beni Israel in Bombay I believe to be the original descendants of Fatur, the son of Ishmael, who belong to the class of proselytes called גרי צדק and were admitted into the Jewish church by the rite of circumcision only, during the reign of Aristobylas when he made war on them, and left them no choice but either to leave the country or to submit to the ceremony of circumcision: they have nothing in common with the ceremonies of the Jewish proselytes in Cochin; their observances, besides circumcision, may be comprised in what is called the precepts of Noah, viz. מצות נח.

- 1st. They abstain from idolatry.
- 2nd. They teach the worship of one true God.
- 3rd. They hold incest in great abhorrence.
- 4th. They never have been known to commit homicide.

5th. They never have been known to be thieves or robbers.

6th. They hold a murderer punishable with death.

7th. They abhor the eating of blood, and anything that is strangled.

This statement shows plainly that their assertion that they are of the Ten Tribes is unfounded, since their circumcision is not that of the Jews, but of the Mussulmans; and the non-observance of the Sabbath according to the Mosaic law would lead me to reckon them amongst the class of proselytes, who in the time of Moses worshipped the one true God, while at the same time they altogether refused to observe the laws of Moses. Numbers x. 29; Judges i. 16, iv. 11; 1 Samuel xv. 6; Jer. xxx. 6.

They do not observe any of the Mosaic ordinances, such as are commanded in Levit. xii. 4, 5, and are strictly observed by every Jew. Nor do they observe any ordinance either of the oral or the written law. Their women are natives of the country, and keep the ordinances and statutes during their monthly period.* Every family

* They did not originally observe the Mosaic ceremony, and even now they do not undergo ablution with water,

טבילה.

has a private place where an image of a serpent is preserved. Travellers, or single men who have no private room for themselves, have the image of the serpent pasted upon the inside of the lid of their chest. The respectable families have a little image of a serpent placed over the door in their private apartments, and a lamp is burning before it continually. They will bow towards it before and after meat. They are very anxious to conceal from Europeans the worship of this image, and try to persuade such casual visitors as might be inclined to favour their assertion, that they are a remnant of the Ten Tribes. Their complete history will appear under the heads of the history of the Ethiopian and Abyssinian proselytes to Judaism.

2nd. The Jews of Cochin emigrated after the destruction of the second temple, between the second and third century of the christian era.

3rd. The Black Jews are none other than the proselytes made from their slaves, by virtue of their privileges under the Malabar kings, which they possessed as late as the year 1834; for during my stay at Cochin, I witnessed the cere-

mony of circumcision of two adult Portuguese, and the baptism of two native females. Farther information regarding them will appear in the complete History of the Jews.

4th. The Jews of China are none other but the descendants of the Jews in Cochin, who emigrated after the destruction of the second temple, and have been separated from their brethren in Cochin since the year 1600 of the Christian era.

5th. The Jews of Yemen are the descendants of the numerous robbers dispersed under the reign of Herod the Great, and who took possession of the country between the fourth and fifth centuries of the Christian era.

6th. The Jews of Abyssinia are the descendants of the numerous slaves who were proselytes at the court of Solomon, and presented to Queen Sheba; emigrated to that country long before the Babylonish captivity.

7th. The Jews of Hadjirah, or near the mountains, are the descendants of the Rechabites, who have their origin from Habub, the father-in-law of Moses.

8th. The Jews in Persia are a mixture of all tribes, but the majority belong to the Ten Tribes.

9th. The Jews of Georgia are the remnant of the half tribe of Manasseh.

10th. The Jews near the Caspian are the descendants of the tribes of Gad and Dan.

11th. The Jews of Bockara and Turkistan are the remnant of the mixed multitude, that came with Queen Helena and her son from Jerusalem.

The rest of the Jews in Asia, including Syria, Mesopotamia ; and in Europe, viz. Italy, Spain, &c., are all descendants of the two tribes of Judah and Benjamin. I shall trace the time of their arrival in each country, with their present position, their customs, and manner, &c., in the complete history of the Jews.

The Author begs to draw attention to the following Notices respecting the Society referred to in the annexed Appendix.

Notice.—This Society has been formed in London, not to have control over the Missionaries, or the affairs of the Indian Association, but merely to identify the credentials of their Agents to the British public ; and to collect subscriptions for the furtherance of the cause.

Note.—To prevent many disorders, troubles, and expenses, to which Institutions are subject, the agent of the Indian Association will not recognise any societies with a standing committee ; except treasurers or collectors, in the chief places of England, and who will remit the subscriptions, when such shall have accumulated to five pounds, to Messrs. Smith, Payne, Smith, and Co., Bankers.

A collector or subscriber of five pounds annually will be considered a member of the Indian Association ; and a secretary appointed as the medium of communication between England and India, shall have power to call a committee of any of the members, in the place which he may happen to visit.

APPENDIX.

British Society for promoting the Spiritual Welfare of the Jews throughout India, Persia, and Arabia, in aid of the Indian Association, established in Bombay.

Treasurer.

HENRY CREMER, Esq., 40, Lime Street, Fenchurch Street.

Bankers.

Messrs. SMITH, PAYNE, SMITH & Co., Lombard Street.

Honorary Secretary.

L. H. J. TONNA, Esq., United Service Institution
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E. J. LONGLEY, Esq.

L. H. J. TONNA, Esq.

JAMES MONDEAU, Esq.

MINUTES OF PRELIMINARY MEETINGS,

AND

FORMATION OF THE SOCIETY.

At a Meeting of Gentlemen interested in behalf of Israel, held in the Committee Room, Exeter Hall, on the Evening of Wednesday, September 16th, 1840.

HENRY POWNALL, Esq. in the Chair.

The Meeting opened with prayer by the Rev. Mr. Simpson. The Rev. JACOB SAMUEL, having laid on the table several documents and credentials, (*vide* page 124,) addressed the meeting at some length, giving an account of his labours in the East, and of the mode of procedure adopted by the Society in Bombay, in connexion with which he had hitherto laboured; and concluded by stating that the object of his present visit to England, in compliance with the wishes of the Bombay Society, was to endeavour to extend the operations amongst his Jewish brethren in the East, by sending out more missionaries to occupy the large field in the Lord's vineyard now waiting for labourers.

The Meeting were occupied until a late hour, and adjourned without passing any resolutions.

At a Meeting held in the Committee Room, Exeter Hall, on the Evening of Friday, October 9th.

CAPTAIN H. L. LAYARD in the Chair.

The Chairman opened the Meeting with prayer.

After some discussion on the principles of the Society in Bombay, it was resolved—

“That Dr. HODGKINS, Dr. FISHER, Capt. H. L. LAYARD, and LEWIS TONNA, Esq., be requested to act as a Sub-committee, for the purpose of drawing up a Report, explanatory of the objects and the principles of the ‘Indian Association for Promoting the Welfare of the Jews in India, Persia, and Arabia,’ to be submitted to a future meeting of the friends of this cause.”

Capt. COTTON, R. A., having asked for a blessing on their labours, and those of the Sub-committee,

The Meeting then adjourned.

At a Meeting held at No. 5, Beaufort Buildings, on the Evening of Wednesday, October 21st.

The REV. T. BOYS in the Chair.

The Chairman opened the Meeting with prayer.

The Report of the Sub-committee appointed at the last Meeting was read, *vide page 124*:—

Upon which it was Resolved—

First. “That this Meeting, having heard the Report of the Sub-committee, do hereby express the strong sense they entertain of the importance of the field of labour now opened for the first time to the Missionary of the Gospel, and that the Meeting do hereby pledge themselves, by divine help, to

do all in their power to aid in carrying forward the glorious and blessed work of spreading the knowledge of the true Messiah amongst these sons of Abraham, outcast and scattered, throughout India, Persia, and Arabia."

Second. It was resolved,

"That this Meeting, desiring to take part in this work of faith and love, and to walk hand in hand with their brethren in India, do hereby form themselves into a Society, to be denominated 'THE BRITISH SOCIETY FOR PROMOTING THE SPIRITUAL WELFARE OF THE JEWS IN INDIA, PERSIA, AND ARABIA, IN AID OF THE INDIAN ASSOCIATION.'"

Third. It was resolved,

"That this Meeting, in conveying their congratulations to the Members of the Indian Association for their past exertions, desire, in the first place, to lift up their hearts in devout gratitude and thankfulness to the God of Israel, for the seal he has been pleased to put upon their work; and as they feel the fullest confidence in their brethren in India, to whom, under the Lord, the honour is due of having first commenced this glorious undertaking, they are of opinion that, in organizing themselves into a Society, they will most effectively further the work by leaving the management of the Mission in the hands of the Indian Association, who have given evidence that, from their local knowledge and experience, they are well qualified to conduct its affairs. The sole object, therefore, of the Society now formed will be to obtain funds for the furtherance of the work, and to form a medium of communication between their brethren in India and the Christian public in England.

Fourth. It was resolved,

"That this Meeting do entertain the highest confidence in the zeal and devotion of the Rev. J. SAMUEL in the cause in which he has taken so active and so disinterested a part since the year 1831; and do humbly yet gratefully acknowledge the abundant success which, by the grace of God working with him, has attended his mission; and do hereby engage to be earnest in remembering him at the throne of grace, that he may be preserved and strengthened in the discharge of the

great duties to which the Lord has been pleased to call him."

Fifth. It was resolved,

"That the following gentlemen, who have accepted the office, be a Committee for carrying out the objects of the Society, with power to make regulations for the conduct of their proceedings, and to add to their numbers; and that five members do form a quorum.

HENRY BLANSHARD, Esq., 37, Great Ormond Street.

The Rev. T. BOYS, Middleton Square, Pentonville.

The Rev. JOHN CUMMING, M.A.

CAPTAIN COTTON, R.A.

HENRY CREMER, Esq., Oakley Square, Chelsea.

S. DENNIS, Esq., Bank of England.

RICHARD KING, Esq., Paymaster General's Office, Whitehall.

GEORGE BOGUE, Esq., Holly Grove.

CAPTAIN H. L. LAYARD, late Ninety-seventh Regiment.

E. J. LONGLEY, Esq., Vale Cottage, Chelsea.

The Rev. — MONRO, Harrow.

JAMES MONDEAU, Esq., Manor House, Enfield.

LEWIS H. J. TONNA, Esq., United Service Institution.

The Agent of the Indian Association, *ex officio*."

A. TURNBULL, M.D., 48, Russell Square.

The Rev. JACOB SAMUEL closed the meeting with prayer.

Subscriptions and Donations in behalf of this Mission will be received by the Treasurer or Bankers.

Those only are requested to subscribe, whose hearts are fully impressed with the importance of this work, and who fully approve of the simple plan of operations pursued by the REV. J. SAMUEL.

REPORT OF THE SUB-COMMITTEE.

“ In the discharge of the duty entrusted to them, your Committee have acted on the principle that their business was simply to examine into facts, and to lay the result of their examinations before you, in a brief and condensed form ; and they beg to express their acknowledgments to the Rev. JACOB SAMUEL for the assistance which he has afforded them both by his own explanations and the original documents, including his own private journal, which he submitted to their examination.

“ Your Committee felt it to be their duty, in the first place, to examine into Mr. SAMUEL’S own credentials, in order that they might be enabled to recognize him officially as the agent of the BOMBAY SOCIETY. In answer to their inquiries on this point, Mr. SAMUEL laid before the Committee,—

“ First. An ‘ Extract from the Minutes of the Committee of the Association in aid of the Rev. Jacob Samuel’s Mission to the Asiatic Jews, held in St. Andrew’s Church, Bombay, November 22d, 1839.

(Signed)

Major F. P. LESTER, Chairman.

Dr. J. STEVENSON, Secretary.’

“ Secondly. ‘ An original letter, addressed to Mr. Samuel, by the above-named chairman and secretary, authorizing him to proceed to England, and endeavour to induce the friends of Israel to co-operate with the Indian Society. Both these documents have been printed, and will be found in the Appendix to Mr. Samuel’s Appeal, page 23—25.’

“ Mr. Samuel further laid before the Committee a letter from the Rev. A. Brandram, Secretary to the British and Foreign Bible Society, appointing him their agent in Persia and the adjacent countries, and authorizing him to take possession of the Society’s books wherever he might find them, and might have means of circulating them. The letter bears date, November 1, 1837, and is addressed to the Rev. Jacob

Samuel, care of H. B. M., Envoy Extraordinary at the Court of Persia, Tabreez.

“ It likewise appears (from a copy of them previously printed at Bombay) that the testimonials which have appeared before the public in England were printed at the request and under the sanction of the ‘ Bombay Committee,’ at a meeting held at Calabah, March 24, 1839. For honourable mention of Mr. Samuel, your Committee would also refer to the ‘ Jewish Intelligence.’ for the year 1832, page 113.

“ Upon the evidence of the foregoing letters and printed documents, your Committee are of opinion that the Rev. Jacob Samuel is the accredited agent of the Bombay Association.

“ Your Committee next proceeded to examine into the principles and object of the Bombay Association.

“ This Society appears to have always acted on a principle of mutual confidence between the Committee, its officers, and the missionary employed, and has not bound itself to any defined code of regulation. Its principles will, therefore, be best understood by the following extract from the letter above mentioned, addressed to Mr. Samuel, by the chairman and secretary.

Extract.

“ ‘ You are well aware that the grand principle on which our connexion for the last five years has subsisted, and on which our harmonious intercourse has been based, is, that in the conduct of your mission, in all spiritual affairs, we refrain from the assumption of all authority over you. While we have to acknowledge that you have always been ready to listen to our advice, and follow it as far as you thought you could do so with propriety, we have ever acted on the assumption, that the man who goes forth in dependence on Divine Providence, not counting his life dear to him, that he may fulfil the ministry of the word, is, to say the least, as likely to know the path of duty as any other, and has as good a right to suppose that divine directions will be afforded directly to

himself, as that it will be given to another to be imparted to him. At any rate, we deem it most important that he should be fully convinced that the course he is pursuing is the one in which his energies will be most exerted in promoting the Redeemer's cause; and that all the responsibility, in reference to it, rests with himself, which can hardly be the case if he is merely pursuing a plan laid down by others, of which his own mind does not fully approve.'

“ ‘The object of the Society may be gathered from a series of resolutions passed at the period of the first formation of the Society, in which it was resolved, ‘That Mr. Samuel be sent forth as a missionary to the Jews, to preach among them the GOSPEL, unfettered by us, as God shall give him grace and direction.’

“ Thus it appears that our brethren in India acted on the principle of *committing their missionary entirely to the guidance and direction of God*, and the object of their sending him forth was *to preach the Gospel*.

“ Your Committee are of opinion that they will best discharge their duty by laying before you, before they conclude, a short sketch of the plan on which Mr. Samuel proceeded, and by which he has been so eminently successful in gaining and preserving the confidence of his Jewish brethren, while bearing testimony to Him ‘of whom Moses in the law; and the prophets did write;’ for which purpose they will first quote an extract from ‘Mr. Samuel’s Appeal on behalf of the Jews,’ lately published; after which they will select a few extracts from the private journal, which Mr. Samuel has confidentially allowed them to examine.

Extract from Mr. Samuel’s printed “Appeal.”

“ ‘And how, it may be inquired, have I, in the testimony of a crucified Messiah, gone in and out amongst my brethren of the circumcision; how freely entered the sacred precincts of their house of prayer, and from the seat of Moses borne witness in my ministry? How, it may be asked, am I fur-

nished with testimonies and recommendations from their elders and teachers, from place to place, from one quarter of the world to the other? I have not looked upon them as an accursed and alien people, but a *beloved*, (Rom. xi. 28;) and I have sought to sympathize with the mind of God, who has said, “ ‘ I have delivered the well-beloved of my soul into the hand of her enemies.’ ”

“ In making the following extracts from the Rev. J. Samuel’s journals, the Committee have merely selected a few passages, which they think calculated to decide the following important points, viz. that the favourable reception given to Mr. Samuel was obtained by no compromise of the great truths of the Gospel, but by a judicious use of his own intimate acquaintance with the peculiarities, the prejudices, and the sympathies of his brethren according to the flesh ; that he never attempted to lay any other foundation-stone than ‘ that which has been laid ;’ that he never avoided the offence of the cross ; that he preached to them ‘ Christ Jesus, and him crucified,’ and remission of sins by the shedding of his blood ; and that he plainly asserted the co-equality of three persons in the Divine Unity.

“ Your Committee, in making their selection, have passed over many interesting narratives, extracting only passages which gave evidence on the above-named points, which they hold to be of the highest moment.

Extract from the Rev. J. Samuel’s Journals.

“ ‘ October, 1831.—After this, I visited several families, with whom I became acquainted at the house I have mentioned ; and my intimacy with its owner also became closer, from his having discovered, by a sign known amongst ourselves, that I was of the family of Aaron, from which he also was descended. He questioned me upon the ceremonies of the Mosaic dispensation, when I explained to him that in my opinion they were no longer of any consequence. He immediately observed, that he was sorry a brother of the holy priesthood should disregard all that had been esteemed by his

forefathers. From this very day I perceived that his affections towards me became colder and colder, and that when I went into the synagogue every one else received me with brotherly love; he alone went aside, to avoid all intercourse with me.

“ ‘ In the first four months, the only additional circumstance I shall notice is, that in August, during a fortnight before the Jewish feast, several Jews called upon me daily; and as I knew that Jews seldom like to call at a place such as that where I resided, I was anxious to discover what might be the motive of such a proceeding. Instead of conversing with them upon the Old Testament, as I had done before, I changed the subject to the Hebrew New Testament, and thus I found that they were offended, like the Pharisees of old; so that, after a short time, all, except two or three, left me. From this I have reason to believe that the plan which I first followed seems to be the best for spreading the Gospel amongst them; that is, not to preach Christ crucified in the first instance, without stating beforehand what had been said of Christ by Moses and the Prophets. In order to persuade them, we must attend to the word of God, and do as the apostle did: ‘ Unto the Jews I became as a Jew, that I might gain the Jews, to them that are under the law, as under the law,’ &c.

* * * * *

“ ‘ The subject of my discourse had been the dream of Jacob, concerning the ladder which reached from earth to heaven, in which I showed them that it was not possible to reach heaven without, as it were, the steps of a ladder; I meant without some means of communication—a mediator between God and man; and this could in no way offend them. Their answer was—‘ How shall we come to hear you, who cast to the dust the holy garment of priesthood with which your heavenly Father clothed our ancestors,’—meaning that I did not appear in my Jewish dress; others said—‘ If you will refer more to the Mishna, and will use the law written on parchment, we will all come and attend to you;’ and accordingly I promised them that I would procure a suit of garments in time. So there were thirty Jews on the next Sabbath. The above will show

that I must do as the apostle did, and ‘count all things but loss for the excellency of the knowledge of Jesus Christ my Lord;’ and therefore, if I would gain my kinsmen after the flesh, I must go to this expense for their sakes.’

“‘December 1, 1831.—I visited three Jewish families in Doomtollah, Poultry Lane. I began my conversation with them about the miserable situation I found them in. After having expressed my anxiety to know the reason, they replied that the cause of it was, that they did not know the country, neither had they any friends that would support them in business; that their situation might be better, and expressed their gratitude to me if I would be that friend, and place them in a better situation. I told them I should feel much pleasure if I could be in any way serviceable to them for the welfare of their souls, and recommend them to a friend who will be their support both in body and soul. They asked me—‘Where is this friend? O show him to us.’—I replied, ‘*The friend is Jesus Christ, who came into the world to seek poor and miserable lost sinners.*’ After they had attentively heard me for two hours, I ended my discourse with a prayer, and leaving them, I recommended them to the Bible, and passages which I quoted to them in my conversation.’

“‘December 12, 1831.—I visited some families in Doomtollah. In the corner of the street I met with sixteen Jews; I began to preach to them in the words of our Lord: ‘*I am the way, the truth, and the life; no man can come to the Father except by me.* And after having shown them that no man could be justified in the sight of God by the law of Moses, they all spoke one with another, and I heard one of them say with a loud voice; ‘*Sadek, Sadek, zeh hadeverim emet, kai Thorah Mohe emet,*’ which signifies, ‘Verily, verily, these words are true as the law of Moses is true.’ After hearing this, I thanked God for giving me a new supply of faith.”

“‘December 17, 1831.—I met thirty-three Jews at the river side. I conversed with them about the deliverance from

Egypt. In the afternoon I went to the chapel, and found there two Jews. I commenced with prayer, and preached to them from Exodus xxiii. 21—‘Behold, I send an angel before thee, to keep thee in the way.’ From thence I went to Smyth’s Ghaut, and found thirty-six Jews. I began my discourse as before, but immediately they rose up and began to mock me, and as I could not succeed with my preaching, I left them. One, who seemed to be the greatest hypocrite, followed me with vain flattery, saying that it was not suitable for a man as I was to be mocked and ill-used by the Jews; to which I replied, that this mockery is only a grief to me when I feel that One who endured the same will soon come to bring you to judgment; and how you will tremble when you see Him whom you have mocked, and whose words you have despised and rejected, come to be the very judge, and pass sentence over you. An Armenian was present, whom I met afterwards opposite the chapel. When he found out that I was a Jew, he asked me, ‘Do you believe in the Trinity?’ I replied: ‘Else I would not preach to my brethren that Jesus is the Son of God.’ He said, ‘I cannot believe in the Trinity.’ I said, ‘Are you a Christian?’ He answered, ‘Yes.’ I said, ‘It is an awful thing to be a Christian, and not to believe in Christ as the divine Saviour.’ He replied, ‘Where can you prove it from, that he is the Son of God?’ I replied, ‘If you believe in this book, where I will prove his divine character, then I should feel great pleasure to converse with you; if not, I think it is not worth wasting time in conversation.’ He said, ‘I believe the Scriptures to be true, and when you can show me in the Scriptures the Trinity, I shall believe.’ I quoted fifty or sixty passages, but he seemed to have strong prejudices against it. When I repeated the passage, ‘My name is in him,’ and what our Lord’s character must be when the sign and the promise was, ‘A virgin shall conceive,’ &c., after two hours’ argument he said, ‘I can say nothing against this explanation,’ and it would appear flattery to repeat what he said; but I shall indeed flatter myself that God has used me as His feeble instrument in convincing him of the divine character of our Lord.’

“‘April, 1832. Good Friday.—In the evening I visited the

synagogue, two hours before their service commenced, which was that of their passover feast, when I found a good number of Jews assembled in the room with the Chacham. I soon had an opportunity respecting the Passover, and I commenced from the second to the eighth verse, when I questioned them how they could now keep that feast, where the chief thing is the paschal lamb. After receiving several rough answers, I laid before them the fifty-third chapter of Isaiah, where Jews and Gentiles agree that it relates to the Messiah. I placed before them the importance of rightly understanding that chapter, and proceeded to prove by the most convincing arguments, that the person spoken of by the prophet must have been offered in the place of this paschal lamb, which has been abolished these 1800 years, and that their observance of the rites and ceremonies of the Mosaic dispensation were unprofitable. After I had been speaking for about three quarters of an hour, the Chacham endeavoured to refute my arguments, and quoted a passage from Abarbanel, by which he endeavoured to prove that the person alluded to by the prophet had no reference to the Messiah. I replied, ‘ To whom then does it refer? and what is to be understood when it says, *Surely He hath borne our griefs, and carried our sorrows; He was smitten and afflicted; He was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was laid upon him, and with his stripes are we healed?* Now I think, Chacham, and all that are here present, if you have well considered what I have laid before you, and you will not shut your eyes against the truth which you and your fathers believe, viz. that this chapter is the word of God, you must testify that the person spoken of by the prophet must be Jesus, the Son of David, by whose sufferings, death, and resurrection, all the prophecies have been fulfilled, and, through the vain expectation of a temporal king, our forefathers have rejected him; and the clearest proof that he must have been offered as the paschal lamb, when God commanded the offering of the paschal lamb should last for ever. How can you otherwise account for the circumstance that, since the day when Christ was crucified, our fathers have ceased to offer this paschal lamb, and all the former sacrifices from that day have been

abolished, according to the prophecies? Your rites of atonement have become ineffectual, and on the same footing those of other nations, for you yourselves profess that without shedding of blood there is no remission of sins; and if you would acknowledge this Lamb of God, you would enjoy the blessing which God promised to our forefathers, Abraham, Isaac, and Jacob; for in Christ all the nations of the earth shall be blessed.'

“The following extract from a journal written at the commencement of Mr. Samuel's labours is also important: ‘I wish it to be understood that the object of my coming out here is not to convert the Jews, but to deliver to them the Gospel in their own language, and to *prepare a way* in the wilderness, which is one day to be like Eden, and in a desert which is to become at last like the garden of the Lord.’

“Your Committee are of opinion that these few extracts from a journal written on the spot will afford sufficient proof that the Gospel, without compromise, was preached to the Jews by the Rev. J. Samuel, and will also give an insight into his mode of proceeding among them.

“The Committee also beg leave to refer to the arduous and extensive labours of Mr. Samuel, in distributing copies of the Sacred Writings. He has, with his own hand, circulated upwards of 9,000 copies of the whole or of parts of the Holy Scriptures, not only amongst Jews, but in still greater numbers among Mussulmans. For an attestation of his labours in regard to this object, your Committee would refer to the Report of the British and Foreign Bible Society for 1838.

“They will now bring their report to a conclusion, trusting that the blessing of the Lord may rest on their labours, for which, at each of their meetings, they have offered their earnest prayers. The more they have examined into the documents laid before them, the more they have been impressed with the importance of the work now brought before the Christian public; and they humbly yet confidently hope that it is the Lord who has issued his command to ‘prophesy to these dry bones, which are now lying in the open valley, very many and very dry.’ May it please him in his own good time to

breathe upon them, that the bones may come together, bone to his bone, and that the sinews and the flesh may come upon them, and that they may live and stand up upon their feet, an exceeding great army. The work indeed is great, the fields, white for the harvest, are wide and measureless, and the weak heart of man may at first be discouraged, and doubtingly ask, 'Where shall the labourers be found?' But here we may claim a precious promise. We may pray to the Lord of the harvest to send forth labourers; and though we seem but a little and a feeble band, yet let us remember that it is not by might, nor by power, but by my Spirit, saith the Lord.

"To His name be all power and honour and praise ascribed, henceforth and for evermore. Amen.

"H. L. LAYARD.

THOMAS FISHER.

LEWIS H. J. TONNA."

"Having been prevented from attending the meetings of the Sub-committee, I wish, after repeated conferences with Jacob Samuel, and examination of data which he placed before the Committee, to mark my unison with the above Report, and to express my approval of the principle adopted by the Bombay Society, which, whilst it gives to those who are engaged in the work that "*Liberty of prophesying*" which every rightly qualified minister should enjoy inviolate, retains in its hands a necessary and wholesome check to errors, both in doctrine and practice.

"THOMAS HODGKIN, M.D.

"*Lower Brook Street, Grosvenor Square,*
22nd October, 1840."

At a subsequent Meeting of the Committee, the preceding Minutes, Report, and Resolutions were ordered to be printed for circulation.

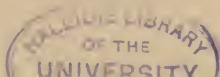
By Order of the Committee. London, Oct. 30, 1840.

LEWIS H. J. TONNA,

Hon. Sec. pro tem.

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